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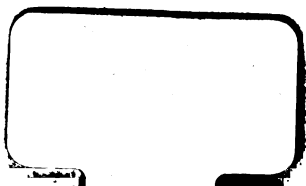
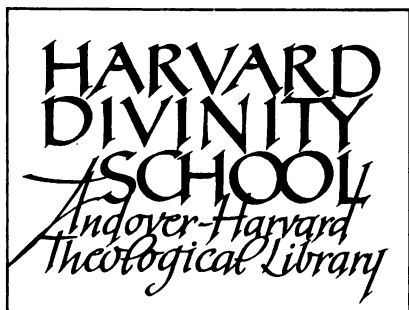
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LETTERS AND DIARIES

OF

PHILIPP SAPHIR,

EDITED BY HIS BROTHER.

"To suffer, to endure, to hope, to believe, and thereby to be inwardly happy, yea, right royally glad—that is our Motto and Watchword."

—*Extract of a Letter from Philipp Saphir.*

EDINBURGH:
JOHNSTONE AND HUNTER.

M.DCCC.LII.

EDINBURGH :
PRINTED BY JOHNSTONE AND HUNTER,
104 HIGH STREET,

Bv

2623

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PREFATORY NOTE.

THE Letters and Diaries of the late Philipp Saphir of Pesth, which his brother has given to the public in these pages, will be found by the reader to be of no ordinary interest and value. The writer of them was a Hungarian Israelite, brought to the knowledge of the gospel of Christ in 1842. From the native energy and power of his mind, combined with devoted godliness, and burning zeal to be useful to others, especially the young, it can scarcely be doubted that, if it had pleased God to grant him a larger measure of health, and to prolong his life, he must have come to occupy a more prominent place in the vineyard of Christ. As it was, his labours and his usefulness, in spite of miserably shattered health, were great, and might well read a humbling lesson to many placed in more favourable circumstances. One cannot fail to be struck with the beautiful interweaving in his brief history of "the

work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father." The two lines from one of his letters, placed on the title-page of this little volume, and penned by him amid intense sufferings within a few months of his death, describe with much truth his character and life:—"To suffer, to endure, to hope, to believe, and thereby to be inwardly happy, yea, right royally glad—that is our motto and watchword."

It may the more engage the interest of the reader to be informed, that Philipp Saphir was one of a respected Jewish family in the city of Pesth, the whole of whom, much about the same time with himself, were brought to embrace the Messiah promised of God to their fathers. The youngest of the family, the editor of these Letters and Diaries, has been for some years past in Scotland prosecuting studies for the Holy Ministry—with what promise of future usefulness, the writer of this note may be permitted to say, will easily appear from the manner in which he has executed the task of preparing this memorial of his beloved brother.

CHAS. J. BROWN.

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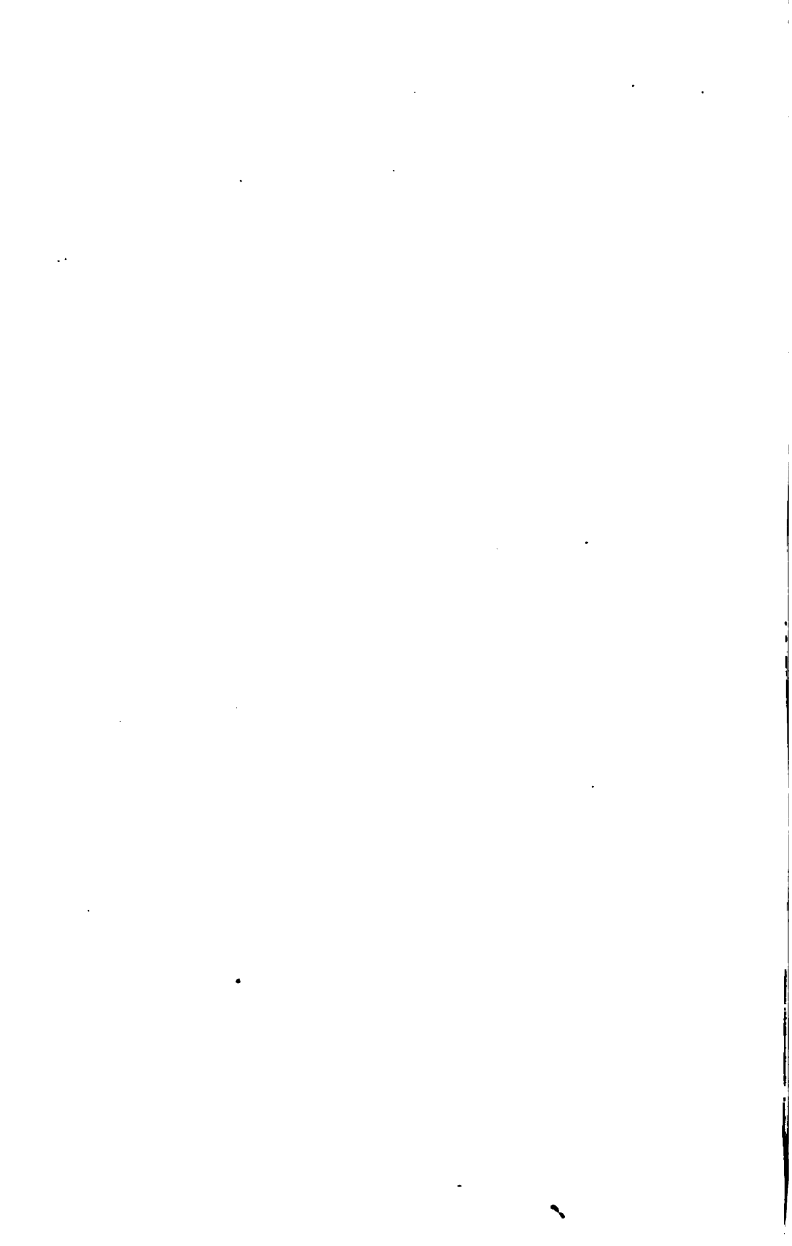
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LETTERS AND DIARIES, &c.

CHAPTER I.

BIRTH AND EDUCATION—INUNDATION OF DANUBE.

PHILIPP SAPHIR was born on the 23d July 1823, in Pesth, the capital of Hungary, of Jewish parents. Of his childhood and early youth little is to be said. He attended the Latin gymnasium of his native city, where he prosecuted his studies with unequal diligence; he bestowed more attention upon light literature than upon the regular class-work, and zealously cultivated a taste for drawing, which he possessed in a marked degree.

Although he received a good education at home, the temptations of the world were too strong for him, and he led a careless and wild life. Yet he found no lasting happiness in worldly joys and sins, and at times a strong reaction would take place. Resolutions of improvement were formed; now he turned to the strict observance of the Jewish laws and institutions, at other times he felt attracted by the grandeur of the Romish Church and its outward show of devotion; but these were only tran-

sient periods, which gave neither comfort for the past, nor strength for a new and better life.

To an ardent and energetic character, such as he possessed from his very youth, the state of the society among which he lived brought with it dangers of a peculiar kind.

The religious body to which he belonged could not in any way gain such an ascendancy over his mind and whole being, as to make him feel satisfaction and peace in it, or to serve him as a safeguard against the vices and follies of youth ; while, on the one hand, the unmeaning, often hypocritical, at best lifeless, formalism and orthodoxy of the strict Jews could produce no other effect than that of repelling him, and impressing him with the feeling that in those antiquated forms there was no spirit, and that these ceremonies were not the indices of a holy and devoted life. The hollow infidelity, the undefined morality, the witty scorn of all positive religious element, which characterized the other party, embracing the young, talented, and gifted, could attract him, but it inspired no principle, strength, or object of life. The Christian population was without light, and dead. Christianity had become a lifeless form ; Christ was never shown to him. Gay life, amusements of every kind, less of an intellectual than a mere carnal and sensual nature, seemed to form the centre of the life of those called Christians.

In such a place—dark and dead to God, busy and active in the pleasures and sins of earth—he lived.

But there were in that wilderness also precursors of Christ, John Baptists, to prepare a way for the Saviour.

With all the coldness and death which prevailed in the synagogue, the Old Testament was there read and taught, and its morality, however deficiently apprehended, was inculcated; and by afflictions sent to the whole population, and his family in particular, God prepared his heart for the reception of the truth.

As one, and the principal, of these events, the calamitous inundation of the Danube must be regarded. He was fifteen years old when the overflowing of the flood brought peril of death to the whole town and a watery grave to some thousands of inhabitants. It was in March 1838. The Danube at Pesth is usually frozen during winter; people walk then across from Pesth to Buda. About March the ice is moving. But that year it so happened that the ice on the lower part of the river was standing fixed, while the upper part of it was beginning to move and melt. This contact made the Danube rise at Pesth. In the course of a few hours, on the 18th March, the waters in the streets had reached the height of six, at some places of ten feet; in other streets the water stood

on a level with the windows of the second storey. Some say an earthquake was connected with the flood. Large high buildings fell to the ground; people living in lower parts of houses could scarcely escape the flood rushing in upon them: Streets filled with crowded boats—cries of terror and anguish—entreaties to boatmen to save on all sides—desperate looking for missed children and friends!

Only one square, which lies considerably higher than the rest of the town, was safe, and as it was the time of the Fair, the booths which had been erected for that purpose were now the chief refuge of the people. In such a booth might have been seen thirty or forty people crowded together, and children lying on shelves, one above the other.

This lasted three days and three nights; and although there was much during these three days to fill a human heart with fear, awe, and pain, it was only some time after that the full amount of desolation and distress could be seen, and that the extent of this divine punishment was visible.

During this whole time Philipp's energy and activity were particularly conspicuous. From the under flats, where, owing to the situation, most danger was to be apprehended, he busied himself carrying out the movables. He went about from house to house helping his friends and neighbours, and by his coolness and intrepidity proved of much assistance.

Such a remarkable event made an impression on almost every mind ; in his case, it likely was a precursor of deeper and more lasting feelings ; and although they lay dormant for some time, they did not die away, but were roused some years after.

At the end of 1839, Philipp went to Pressburg to study there. The chief reason was his desire to see and to be in a new place. There he lived for a year, much in the same way as in Pesth,—now amid careless and reckless companions, joining in their course—at other times adhering with scrupulous care and anxiety to the ceremonies and religious exercises of the Jews, who are very orthodox in that town.

He returned to Pesth, and after finishing his literary course, undecided as to the choice of a profession, he attended some medical classes, merely to fill up his time.

This was in the year 1842.

CHAPTER II.

ARRIVAL OF MISSIONARIES AT PESTH—CONVERSION
—BAPTISM.

IN the autumn of 1842, the Rev. Mr Schwartz, missionary to the Jews, then in connection with the London Society, came to Pesth, on his way to Constantinople, where was to be the sphere of his future labours. Through the providence of God he was detained in that city for some weeks, and soon formed an acquaintance with the best-educated Jews of the place. The truths about which he spoke were so novel to his auditors, and to hear them from the mouth of one of their brethren, defended with great zeal and affection, was so interesting and fascinating, that the missionary's room was filled with Jewish visitors from morning till evening. After a few weeks, Mr Schwartz held a meeting for Jews; between forty and fifty attended, and Mr Schwartz delivered an address on Isaiah liii., on the necessity and true office of the Messiah. He did not mention the name of Jesus or his doctrine directly; in the beginning, the Old Testament doctrine concerning the Messiah was simply explained, and urged upon the conscience and feeling of his

hearers. These meetings were continued for a month, and were exceedingly well attended.

Among those who listened to these lectures was Philipp, and so powerfully did they attract him, that he embraced every opportunity of hearing Mr Schwartz, who also preached frequently in the churches of Buda and Pesth.

This time it was no transitory impression which was produced upon his mind. He began to feel more than ever before the evil of sin, the great confusion and disease it produces. Having no strength but his own, no faith in God, and no principle of love to him, he had been unable to withstand and overcome the many temptations that surrounded him, and being by nature energetic and active, he followed sin energetically and actively. But in this very defeat the struggle had not ceased; his heart had no rest; his conscience often awoke, and then religious duties, so long neglected, were observed with utmost scrupulosity and strictness. As he confessed afterwards on the day of atonement, he felt the burden of his sin, he fasted, and chastised himself to obtain forgiveness and peace, but in vain. Those pieces of new cloth made the rent only worse; he obtained neither rest nor strength.

He had now finished his College course, and was at a loss what profession to follow. He did not feel strong inclination for any; he had scarcely ever thought of his future life and calling. At

this period, at this turning-point of his life, he felt most miserable : to look back on the past filled him with pain and fear ; to look into the future, with uncertainty and doubt ; and the present was beset on all sides by the evils and sins of a population living without God—of a mass in which the salt that alone is able to keep society from corruption and decay was almost altogether wanting.

To him, as to a great sinner almost crushed by the weight of his sin, in darkness, doubt, and trouble of conscience, came now the Word of God.

New ideas were presented to his mind. That God was willing to forgive, save, and help sinners, and had not spared his own Son to reconcile them to himself ; that heaven was offered in this Son ; that the heart should be filled with love to God, and that this love to God is to be the principle and strength of a holy life ; that our whole life was to be lived in God, at all times, and under all occupations—these truths were quite new to him. In the midst of darkness the light dawned, his eyes were opened, and he determined and wished to turn to God.

To his great disappointment and sorrow, Mr Schwartz, from whom, and from whom alone (at that time), he heard the words of life, which were so interesting, attractive, and important to him, left Pesth for Constantinople. He writes to him before his departure in October 1842, and after expressing sorrow on that account, he says:—

"How could I feel otherwise? What would have become of me without you? How long would my soul have continued in darkness, and been destitute of its most important wants? Through whom was my soul delivered from darkness, and directed to the true light? From whom did I hear of the divine glory, holiness, and mercy of Jesus Christ—a message possessed of such power as to overcome the hardness even of my heart, and to take root in it?

"It was through you that I saw my disease and my Physician; it was under your friendly admonitions and instructions that new feelings were born within me, that I heard a heavenly voice saying to me, 'Now begins the beautiful, the noble part of thy life;' and now you leave us.

"Accept my most heartfelt thanks, and the assurance that I shall never forget you and your instructions, and that I will daily pray for you.—With esteem, &c. "PHILIPP SAPHIR."*

But although this teacher was removed, Philipp was not left alone, for it pleased God to send him the only true teacher, the Spirit of truth, and others of his servants to carry on the good work, the Rev. Messrs Wingate and Smith, missionaries of the Church of Scotland.†

* This letter, as well as those that follow (with the single exception of the letter to Rev. Dr Duncan, page 66, written in English), and the extracts from the Diaries, are translated from the German, Philipp's native language.

† This opportunity may be taken of stating, that during the winter 1842-43, the labours of the missionaries of the Scotch Church (now of the Free Church), who had been for some time resident in Pesth, were blessed by God; a spirit of in-

That the seed of truth was springing up in his heart will be seen from the following letter to Mr Schwartz at Constantinople :—

“ PESTH, 23d November 1842.

“ I see in your coming to Pesth a wonderful providence of God, and I feel great sadness since you, through whom I have come to the knowledge of such glorious things, have left us. I have thought of you, and the word of God which you spoke among us. I thank God daily for having sent you to us, and for having inclined my heart to receive the message you brought, to enter in at the strait gate, which leads to God. I feel the strength and joy of the Holy Spirit, so do also my sister and brother. Yet my soul is very much afflicted. Why? you will say. I have peace, light, and life in God, I have the hope of eternal happiness; yet this one thought gives me much pain and distress, ‘ What will become of your parents, your relatives, your people?’ Their hearts are veiled; when will they see light? They are full of diseases; when will they long after a Physician? When will I hear from their lips also the blessed word—The Son of man is come to seek and to save that which is lost? They know which way they ought to choose; they heard it from you, whom God sent us. But they walk not in it. This gives me great pain.

quity was raised among the Jews, many were attracted to listen to the truth, and not a few embraced the gospel.

For a full account of this period, *vide* Home and Foreign Missionary Record of the Church of Scotland, 1843, *passim*.

"I read now daily in the Bible, and pray to Jesus to give me not only the understanding of the Word, but also strength to live after it, and to die in it.

"Mr Smith and Mr Wingate seek most earnestly to lead me to salvation. I cannot pray enough for them. Farewell.—Yours, &c.

"PHILIPP SAPHIR."

Under the same date as this letter, the following prayer occurs among his papers :—

"The number of my sins is great ; what anger, falsehood, and evil lusts are in me ! O Lord, how easily has Satan succeeded in making me his tool—how unworthy am I to be called Thy child ! Yet have mercy upon me ! My hope is in Thee ; with Thee is salvation ; Thou wilt redeem Israel from all his sins.

"I come to Thee, O Jesus Christ, who hast taken upon Thee our sicknesses, and hast died for us. Art Thou not unwilling that any one should die ? wilt Thou not rather that all should repent ? Art Thou not come to destroy the works of the devil ? Art Thou not He of whom Isaiah says : ' Can a woman forget her sucking child, that she should not have compassion on the son of her womb ? yea, they may forget, but I will not forget.' Of Thee all prophets testify, that all who believe in Thy name shall receive remission of sins. O Lord, hear me for thy holy oath's sake : ' As true as I live, saith the Lord, I have no pleasure in the death of a sinner, but rather that he repent and live.' Forgive my sin ! Create within me a new heart ! I pray Thee for my people, for those who walk in blindness on that road which leads to hell ; open

their eyes that they may see their sin, but not to despair, but to believe; for he that believes and is baptized will be saved."

He was thus striving to lay hold of the promises of forgiveness and salvation. But although at times he could apply them to himself, he had not yet obtained peace, and he saw more of himself, of his sin and guilt, than of Christ. "One day, when he was sitting by Mr Wingate, apparently much cast down, the latter asked him how he felt in his soul. He replied he had no rest, for his mind was quite dark; that there was just one thing he felt, that he was a great sinner. The whole Bible seems to speak to me of my sin."—"He still continues in deep waters," writes Mr Smith, shortly after. "Just the other day, when he was asked if he had found rest—with a pathos which nothing but reality could produce, he answered, 'No, it is long in coming.'"

Though oppressed with trouble and anxiety for himself, he was not forgetful of the danger of those around him, and with that love and care for others, which formed so prominent a feature in his character throughout his life, he spoke with affectionate energy to his friends and companions about religion. He had to endure the mocking and laughter of many. Now and then an old companion came to

* Missionary Record of Church of Scotland, March. --
Smith's letter, *passim*. Mr

him and asked him, whether it was true what he had heard about him, namely, that he had gone mad. But he was too much impressed with his own danger, and the peril of his friends and companions, to be kept from crying unto them to flee from the wrath to come.

During all this time he omitted no opportunity of becoming further acquainted with the truths of the gospel. It so happened that one of his fellow-students, belonging to the Protestant Church, was awakened at the same time under Mr Schwartz's preaching. With this friend he met for prayer and reading the Scriptures. "A beautiful sight, a Jew and a professing Christian struggling side by side through the narrow gate, and helping each other into the kingdom of God."*

Mr Neuhauss, a converted Israelite, was at that time in Pesth, and as he was a German, and Philipp did not then understand English, he was his chief instructor. It will be seen from the subsequent pages how much the faithfulness of this servant of God was blessed.

He began the New Year with the following resolutions:—

Diary, dated 1st Jan. 1843.—"I purpose to live this year in a godly manner, and I hope the heavenly Father, who is always willing to help his

* Missionary Record of Church of Scotland, March. Mr Smith's letter, *passim*.

children, will also help and strengthen me. I will put off the old man, and pray to Christ to create me anew. I will not let a day pass without prayer in his name. God make me holy and pure. I will not undertake or begin any thing without Christ."

Shortly after this he writes to Mr Schwartz :—

"PESTH, 5th January 1843.

"I thank God that I did not hear your sermons only to gratify curiosity, or to exhibit afterwards my powers of criticism. I have awakened at last from the deep sleep in which I lived. I feel as if I were born anew. I firmly believe God will hear me. I will search, believe, love; and my poor heart will understand something of His heart."

The following extracts from his diary will show best the state of his mind during that period :—

"*Friday, 13th Jan.*—I will always remember this day. Heard Mr Neuhauss, Rom. x. 8-15. Yes, the word is nigh unto us. To confess Christ requires no great learning. Everywhere there is opportunity of confessing him. What ought I to do then? 1. Believe in my heart. 2. Not to be ashamed of the gospel. 3. Avail myself of every opportunity of confessing him. 4. Pray to God in spirit and in truth. May God in his mercy enable us to obey the word he sent us by his faithful servant."

"*January 15.*—Sunday spent in meditating upon God's Word, singing, and prayer. In the evening received a letter from Mr Schwartz. God enable me to follow his advice."

"Monday, 16th.—Mr Neuhauss preached before a large audience, and God stood at his side. He explained Eph. vi., and showed that a moral life could not gain heaven, but faith in Christ."

About this time he wrote the following resolution:—

"I resolve, and may God, my holy and good Father, enable me to follow out my resolution, to fulfil my duties from henceforth faithfully and punctually, to do away with negligence, and always to remember that a Christian must be *active*."

"21st Jan.—Mr Neuhauss said to me this evening that I should cast all my care upon God, that I should strive to follow Christ, to leave all sin. Then he added,—You are not yet born again. O God, I have no other to go to but Thee! Merciful Father, look down upon thy poor child! Give me a new, clean heart."

"31st Jan.—I wish very much to receive holy baptism. May Father, Son, and Holy Spirit, keep me! I hope I will soon be a member of the Christian Church."

"2d February.—On looking back upon this day, I see I have sinned much, and had wicked, impure thoughts; God pardon me! But I spent a miserable day, and did not lift up my heart in prayer, not even once. God send me his Spirit that he may lead and guide me!"

It was at this time that he resolved to give up the study of medicine, which he had begun a few months previously, more for the sake of occupying his time than from inclination to prosecute it. He

thought now of becoming a teacher, and had an ardent desire to be useful in spreading the knowledge of the truth among his countrymen. His friend, Mr Schwartz, to whom he had communicated his desire, kindly wrote to the Director of the Carlsruhe Seminary for teachers to make the necessary arrangements for his entering that institution. To this Philipp alludes in the following entries :—

"Feb.—I have not yet heard from Carlsruhe. I don't know what to think and begin. God knows how ignorant I am, and how much I must learn before I can be useful. May God help me to acquire knowledge that I may proclaim Jesus Christ!

"14th Feb.—I still desire to become a teacher. I hope God will call me to this office. I wish to be an active Christian."

An illness, from which he was then suffering, gave rise to the following reflections :—

"God sent me an illness. He wishes to rouse me out of my slumber, and wishes that this trial may make me better and more devoted to himself. I must shudder and tremble when I look back on my past days of health; but I vow to devote my whole life to God if I recover. I thank the Son of God, my Saviour, that he sits at my bedside, that he is so full of love. May I find in Thee alone my rest and happiness; to be with Christ is true happiness. Now I exclaim with Paul,—'To me to live is Christ; to die gain.'"

Two days after this he writes:—

“I see daily more of my sin. God help me! I stand in great need of meekness, of kindness to others. I should not talk unnecessarily, should not be presumptive in giving my opinion, should not indulge humours and low spirits, should trust in God, be patient, and ask God to deliver me from all bad thoughts. I determine to change my life. Jesus Christ lived a holy life. God help me to follow him.”

Such resolutions occur frequently in his diary; he was anxiously striving after righteousness, but perhaps still trusting in his own strength, and in such an unequal combat with sin, the world, and the devil, he sighed for deliverance.

“18th Feb.—I resolve every morning to spend the day in a godly manner, but at night I find I have not carried out my resolution. Help me, O Holy Father! I am a lost sheep, bring me into thy fold. Jesus is the way, the Lamb that beareth the sins of the world, and the true Shepherd.

“O Lord! this I ask above all things, deliver me from the world, and give me to think and speak and live in holiness, as thou didst when on earth.

“20th Feb.—A severe lecture from Mr Neuhauss. He is very anxious about my welfare. God help me to amend!

“21st Feb.—I did nothing all day. How will I answer for this before God. It is really as bad as stealing. But the transgression of this commandment reminds me that I transgress all. Madam W. in Buda told me the other day, she hoped to go to heaven, because she had committed neither

theft nor murder, but I must mourn and confess that I have done both.

“ *Wednesday*.—I must arrange every thing in a God-pleasing manner. I must think before every undertaking—Will it please God and Jesus Christ? But I see without God I can do nothing,—nothing whatever. If God had not had pity on me and given his Son for me, what would I do now? All is of Him. I did not come to Him; He came to me.

“ *27th Feb.*—Mr Neuhaus preached to-day. About forty Jews were present. Thou faithful God of Israel, fulfil on us who are of Judah Thy gracious promises! Mr Neuhaus explained Isaiah liii. and proved that Jesus is the Messiah. Would to God that the hearers believed and bowed their knees before Christ! But I have some hope and comfort. The God who has shown mercy and compassion to such a wretched, godless sinner as myself, who has called me, a lost sheep, will also call others; yea, will call all Israel that they believe and be baptized.”

All around him remarked that he was altogether a changed being. His life, which had formerly no fixed purpose and aim, was now concentrated in the care for his soul and the salvation of others. He sought the direction of God in all that he undertook, and the Word of God was his great delight. But nothing was more manifest in him than the consciousness of his sin and weakness; and the remembrance of sins, which, although he believed to be forgiven of God, could not yet be forgotten by himself, gave him that modesty and humility

which so characterised him. He spoke little about the great change he felt in himself, about his purpose and resolution to lead a godly life; in the face of past years of sin and folly, he seemed to think he had no right to promise much, but he had determined in his closet before God to act and live; and what was thus promised in solitude was afterwards seen openly by all who knew him.

At length the long-expected letter from Carlsruhe arrived, and every thing was now arranged for his entering the seminary.

"29th March.—Sat at home in the evening. In comes Mr Neuhauss in great haste with a letter from Carlsruhe. My way is now quite clear. I must leave Pesth soon, and will be baptized in a few days. I have strange feelings. I commit myself to God. Jesus Christ my rock, my shepherd, dispose of me according to His will."

Before leaving Pesth for Carlsruhe, it was thought right and expedient that Philipp should be admitted by baptism into the Christian Church.

The day on which a Jew confesses Christ publicly—that Christ who is despised and hated by his friends—the day on which he is separated from the community in which he was born and educated,—is very solemn, and calls forth especial faith and trust in God. Philipp had the happiness to know that all the members of his family believed in the same Christ, and would follow him in the public

confession of Jesus very soon. With feelings of great joy, but not unmingled with fear, and a painful consciousness of his sin, he looked forward to that day on which he was to pledge himself outwardly also to love and serve his new Master. At the prospect of such wonderful mercy and love, he felt deeply his guilt and unworthiness; but if sin had abounded unto death, much more did the grace of God abound unto life eternal.

*“Saturday, 1st April.—*Mr Smith received me very kindly, and was happy to hear the Carlsruhe letter. He spoke about baptism. The hour will soon come when I will confess Jesus publicly as my Lord and God, when I shall answer the question, Believest thou in God, Father, Son, and Holy Spirit? with a joyful Yes.

“Receive me through the washing of regeneration into Thy grace. May Thy Spirit dwell in me! Make me Thy child, an heir of Thy glory.

“I felt great sadness on account of my sin. God deliver me from all sinful thoughts and lusts! There are thoughts in my heart which are poison, and must be hateful to God.

*“2d April.—*I wept, and wept, and repented. I asked God's forgiveness, and committed myself to him.

“I rejoice in God and trust in him. I rely firmly on the promises of Jesus. God bless my friends! Thou faithful God of Israel, fulfill on us who are of Judah Thy gracious promises!”

On Tuesday the 4th April 1843, he was baptized

in the Calvinistic Church of Pesth, by the pastor, the Rev. Paul Török. About a hundred persons were present. After Mr Török's address and prayer, Mr Neuhauss spoke. He was deeply moved on this day of joy.

"Tuesday," writes Philipp in a letter to the Rev. Mr Schwartz, dated 6th April 1843, "was the most important day in my life. I was admitted into the Church of Christ. I cannot describe my feelings to you. Oh, the infinite love of God! He has given me such peace. Nothing will deprive me of it. I am happy, joyful; my soul is with God. I praise Christ every hour. I regard my life only as one single point, and have death continually in view; therefore I lay myself into Christ's arms every evening, so that if it should be my last sleep, I may fall asleep in the Lord. This is now my joy, but the week before my baptism, I thought almost upon nothing else but my sins. I looked back upon my past life. I was quite overpowered by the thought of Christ's redeeming love, and I wept and repented, and God has wiped away my tears, and I have heard his voice, 'Be of good cheer, my son, thy sins are forgiven thee.'

"About a hundred persons were present at my baptism. Old brave Hungarians shed tears of joy. Good Mr Neuhauss addressed to us words of truth and power. He was much affected; and now, oh, that you were here, and that I could press you to my heart, and thank you for your preaching and your kindness in word and deed! God sent you to me, that through you I might awaken from death unto life.

"I thank God that he has received me into the

covenant of grace, to be a child and heir of his kingdom ; that he has put upon me the merit of the holy incarnation, suffering, death, resurrection, and ascension of the Lord Jesus ; that he has assured me in the hour of holy baptism, by his good and holy Spirit, that I have received the eternal blessing of the washing of regeneration, and will receive the promised kingdom of his gifts through Jesus Christ."

On the Sunday following, he received for the first time the Lord's Supper, and on the 11th April 1843, he left Pesth for Carlsruhe.

CHAPTER III.

CARLSRUHE—STUDIES—ILLNESS—RETURN TO,
PESTH.

“THE Lord is my light and my salvation ; whom shall I fear ? the Lord is the strength of my life ; of whom shall I be afraid ?” “Send out thy light and thy truth : let them guide me, and bring me to thy holy hill.” With these words Philipp begins the account of his journey to Carlsruhe, where he intended to study two years in the seminary for teachers. He went first to Vienna, and he notices with great gratitude to God the Christian friends he met there :—

“God accompanies his children wherever they go, and cares for them. I had an introduction from Miss T. to Mr S. I did not intend to stay any time with them. But it was the will of God to bring me, young Christian, to good men, that seeing their example I may grow in grace. Mr and Mrs S. are Catholics ; through Mr Schauffler from America they were brought to a knowledge of the truth. He suffers very much for confessing Christ. Beside him there are about eight families here who love and preach Jesus. God be gracious unto this little flock ; keep them from the world, and grant that they may shine as a light in this dark place !”

He proceeded to Linz, and there also he met Christian friends. On the Sunday he spent there he remembered the holy sacrament, which he had received before he left Pesth.

“ May the blessing I felt at the Lord’s table continue! May God give me the assurance through his Spirit, that the loving Saviour died, rose again, and ascended up to heaven for me, and that thereby my sin is washed away, and eternal life awaiting me! I was much refreshed in the house of —, where I met some devoted Christians. I was especially interested in the conversation of young —. She has not yet attained unto a state of peace with God, and cannot yet find access to Him. I will never forget how she described to me amid tears her unhappy state. God must help her. She will find the Saviour, for he is willing to be found.”

He arrived at Carlsruhe (Grand Duchy of Baden) after a most agreeable journey, strengthened in his faith by his intercourse with Christians. In the following letter he gives an account of his journey through Würtemberg, a country blessed since the Reformation with eminent children of God, and now also a garden of the Lord.

TO HIS PARENTS.

“ CARLSRUHE, 28th April 1843.

“ I cannot describe to you the friendly reception I met with among Christian friends in Ulm and Stuttgart, and the joy and blessing I felt there. In Ulm I spent Sunday, and heard the

Word of God preached with such power and love that it called back to my mind those blessed hours in which I first heard about Christ. In the evening we had a meeting in the house of my kind host, and prayed, and sang, and rejoiced together. In Stuttgart also I met devoted believers; their heart was filled with joy when they heard what the Lord had done among Israel. I spoke with a great number of pastors—they were so happy to hear of the change in our family. But I now beseech you, let us not leave God, and let us not forget what the Saviour has done for us. Let us think of the eternal woe which awaits us if we do not follow the loving Saviour and Sanctifier. Christ will hear you if you pray to him. Flee to Him, he can give help, comfort, and strength; nothing in this world must keep you from confessing Christ. This life is short, the future endless; strive, seek, work, pray that we may meet there in glory.

“I was received here very cordially. Professor Stern, director of the seminary, showed me much kindness. My work will begin soon.—Yours, &c.

“PHILIPP SAPHIR.”

He now began his studies with great diligence and earnestness. He confessed afterwards that he used to study from five in the morning till nine at night without almost any interruption, and he thus undermined his constitution.

But his studies did not so fill his mind as to exclude the careful cultivation of his inner life. The intercourse with many faithful, pious teachers, fellow students, and friends, was blessed to his soul.

"I was afraid," he writes to his mother on the 22d May, "on leaving Pesth, and our teachers, and Christian brethren there, that I would have none to take their place here. But God put my fear to shame. I spend happy Sundays. Between seven and eight we meet for prayer, from eight till nine there is service for students, at nine o'clock we go to church; at five we have a meeting, conducted either by Director Stern or our pastor, and at eight our Christian Young Men's Society meets."

His letters of this summer show that he was growing in grace and the knowledge of Jesus Christ. To one of his near relatives, who was then very sad and depressed on account of a necessary separation from his children, he writes:—

"CARLSRUHE, 2d July 1843.

"I hope that fear, pain, care, and doubt, will soon make room for joyful faith, firm confidence in Christ, our Rock and Tower. Do we not live in Christ? lives He not in us? Are we to be moved by the storms of time? Do you not see in this separation from your children the doing of a loving Father? What He does is good, and we must take joy and sorrow from His hand. We will submit to His will; we will not try to shake off the easy yoke of Jesus; we will have patience, and not look mournfully into the future, asking ourselves questions about what is to come, and giving ourselves gloomy answers as we imagine it. But the Scripture says, Cast all your cares upon Him. *Let cares become prayers.* A man who is always in care, and leaves out of view the care which God has over him, appears to me like a man who beats the air

with all energy and might, and who gains nothing but fatigue and exhaustion. What is care but adding weight to our burden? He, he himself cares for us. Far be it from us to distrust His love, power, and goodness. Luther says, A man who does not cast his care upon Christ is a dede and rejected man. Therefore, as a good soldier of Jesus, bear these afflictions patiently, and overcome them."

TO MRS SAPHIR, PESTH.

"MY DEAR MOTHER,—God is good and of great mercy. I can say this, for I experience daily the saving dealings of His grace. I am very happy to tell you that I enjoy the fellowship of our Lord Jesus Christ, and that He places before me many of my sins which I never saw before, or else tried to excuse and palliate. This is His mercy, and I praise Him. I live in the blessed hope of meeting you there, where we shall love and serve Christ with all the saints, and shall see Him face to face."

In his papers of that summer he often renewed the covenant he made with God in baptism; and throughout his whole life he looks back upon that hour, and derives from it strength for a holy life, assurance and consolation. He reminds his sisters of it in a letter dated August 1843:—

"DEAR SISTERS,—I have nothing to communicate to you now, but to exhort you in brotherly love to watch and pray, and to remind you that we live in an evil time. Then let your study and delight be the Word of God; you will find there strength and joy. Take no other guide-book on your way to

heaven, and God will help you to reach, though it be by narrow and rough paths, the heavenly Jerusalem, where pure joy and pleasures for evermore await you. In all temptations of Satan remember the covenant made in baptism. Remember the holy and earnest words in which at that time you gave yourselves over to the Lord Jesus.—Yours, &c.

“PHILIPP SAPHIR.”

In his September holidays he made a tour through parts of Baden and Würtemberg. In this journey he met with an accident, the consequences of which appeared only some years after its occurrence. He narrates it himself in his diary:—

“Last night I wished to go down stairs. My friend offered me a candle, but I did not take it, and went without it in the dark; and as I did not know the house, I missed a step and fell down about twelve stairs. My friend heard the noise, came and helped me. I will never walk in the dark without light.

So it will happen to every one who, not listening to the offer of our Divine Friend Jesus, refuses his light and walks in darkness. He stumbles and falls, but if he cries after the Friend, he will stretch out an helping arm and give him light.

Shall we, then, who have stumbled and fallen, but to whom the light has appeared, return again unto darkness?”

He proceeded on his journey, and walked about thirty miles next day. His foot gave him pain, and was swollen, but the excitement which scenery and novelty of place and acquaintance afforded him,

made him less attentive to it than he would otherwise have been ; and in a few days, the pain having subsided, he thought that the accident would leave no other trace.

He resumed his studies, but before the end of that year, his incessant exertion of mind brought on an illness.

TO HIS PARENTS.

"CARLSRUHE, 23d December 1843.

"DEAR PARENTS,—It is my duty to inform you of what the Lord in his great love has done to me. I will tell you with an humble heart, that confesses itself guilty and deserving of chastisement, the afflictions which our wise and gracious God has sent me, and my lips will be opened to praise him. It would be my greatest comfort to know, that like children of God, to whom all things must work together for good, you will regard this also as a proof of the love of Jesus, and will be able, without murmuring and questioning, to submit cheerfully to God, who loves us so much.

"Through my exertions in the seminary I became ill, so that I am incapable at present of doing the least thing. Though I was never strong, yet I thought that by living in a regular way, I would be able to study every day from 5 o'clock A. M. till 9 P. M., but after a short stay in Carlsruhe I noticed a great change in myself. I grew weaker by degrees, and complained of headaches and pains in my chest. My physician wished me to stop in my studies ; but I thought it impossible to follow his advice, and always hoped that God would deliver

me from my ailings; but they rather increased, and now I am very ill."

After specifying his illness, he continues:—

"You see I write you just as it is; the more reason will we have to thank God in case I recover. If we belonged still to the world, I wonder whether we would be truthful and candid. We would not like to speak of sickness, not to give pain to each other. But now we have tasted the goodness of God, and, through the knowledge of God's salvation, have learned to fear neither disease nor death; it is our duty in such a blessed state, as God's children, to say the whole truth when affliction befalls us, and to seek to derive from it a blessing.

"As a Christian, it is my wish to become a blessing to you in this my illness, in that I direct your attention to death, which awaits us all. Blessed are we if we count all things loss to gain Jesus Christ, and in him eternal life, heavenly joy, and salvation. Blessed are we if we suffer the Holy Spirit to comfort us for earthly loss. Let our chief joy be the hope of meeting there where there is no parting. May this illness, which God sent me in his goodness, serve to concentrate all our joy and happiness in Christ Jesus, from whom all blessings flow, and to keep ourselves ready unto the great day of Christ's appearance!

"Shall I be able to complete my studies? Ah! my joy in the prospect of being a teacher was perhaps too great.—Yours, &c.

"PHILIPP SAPHIR."

He recovered in the course of a few weeks. About this time the first year of his course had elapsed.

TO MR SAPHIR IN PESTH.

"CARLSRUHE, 23d February 1844.

"MY DEAR FATHER,—So one year of my course is finished, and I look forward with joy to our examinations. I was anxious to fulfil my task as well as I am able, and thus to merit the satisfaction of my teachers. In this I am very happy that God has helped me hitherto.

"I lost another dear Christian brother; he was only twenty years old, and was educated in the Roman Catholic Church. He lived a life of faith amid the persecution and scorn of the world. Those who stood at his deathbed saw the fruits of saving faith, which makes us conquerors. With joy and courage he departed, and went to Him whom he loved. We rejoice to know that he is with Him.

"Now, dear friends, the time is approaching which is particularly devoted to the meditation of Christ's suffering and death. May God's Spirit teach us to die with Christ, and to be baptized with the baptism with which he was baptized! The Man on the cross has our love; let, therefore, no tribulation or distress be too heavy for us; let pride and self-seeking vanish when we look on the Lamb of God dying for sinners on the cross. Let Thy death be our righteousness and salvation."

Writing to his father soon after, he gives an account of the way in which he spent Easter:—

"'I will praise the Lord as long as I live, and sing praises while I have any being.' Our good Shepherd blesses us continually; all he does is blessing. I went with two Christian brethren from Munich to the table of the Lord, and celebrated the covenant of love, which Christ made by his holy,

precious blood. On Friday we went to Spöck (12 miles from this) in the hope of hearing the gospel preached. Pastor Henhöfer preached. Have you heard of this excellent servant of God? He is a converted Roman Catholic, the father of the faithful in Baden. Through him a great revival took place in the national church.

"Saturday and Sunday we spent with Pastor Mann, a faithful labourer in Christ's vineyard. On Monday we attended the congregational meeting. Oh, I wish you were once among those German peasants and farmers! How firmly these noble, sincere souls cling to Christ! We saw it again in the evening, how richly these peasants and their families are endued with the Spirit of Christ. Oh! poor, dark Hungary, when shall light come to it."

TO HIS SISTER IN PESTH.

"CARLSRUHE, 11th June 1844.

"DEAR SISTER,—It is said in Scripture, 'He shall sit as a refiner and purifier of silver.' To this passage I cling. Christ in his wisdom and love deems it necessary to put his children in the furnace of suffering; but is not much comfort connected with it? He, Jesus himself, who sits now a King at the right hand of the Father, sits at the furnace, looking at the work of purification, observing it closely with eyes like fire-flames, watching in love that the work goes on well. What a God! Truly, sorrow brings peaceable fruits of righteousness to those who are exercised thereby. When the refiner sees his own image in the metal, he is satisfied; and then only is the work of repentance, purification, sanctification finished, when Christ

the Lord sees his image reflected in us, when Jesus is formed in us.

"But, my dear sister, I am not on so far—far, far from it; nor can I say, 'Not I, but Christ liveth in me.' On the contrary, it is I that live and take the first place, and I seek in myself and others what can only be found in God. In three qualities of a Christian, patience, humility, meekness, I am altogether wanting. And what shall I say about faith, charity to our fellow-men and fellow-Christians? And how many traces of the old man could I enumerate! I am troubled. I roar by reason of the disquietude of my heart. But I will yet praise Him for the light of his countenance. They that sow in tears shall reap in joy. As my heart is still impure, he must, therefore, continue to sit as a Refiner and Purifier. Pray for your faithful brother,
"PHILIPP SAPHIR."

TO HIS BROTHER.

"CARLSRUHE, *July 1844.*

"MY DEAR BROTHER,—A death-stillness prevails here among the dry bones of Israel. During the last year God has taken his abode in the hearts of two young Israelites. One of them, H——, heard, two years ago, Mr Sutter, missionary from India.* For a whole year the good seed lay dormant. After that time, H——, who had a voice of great beauty and compass, was destined by his father to become precentor in the synagogue, and for that purpose sent to S——, who sings in the Carlsruhe theatre. Now, I must remark that S—— is a baptized Jew,

* Now missionary to the Jews in connection with the Church of Scotland.

but does not profess to have become a Christian from conviction. H—— obeyed his parents and came here, but soon he felt great aversion to the profession his father had selected for him. He wrote so to his parents, that he felt inclined to give it up, but they answered that if he did so, they would have nothing to do with him. Then he began to remember what he had heard about Christianity. He asked Mr S—— for advice, and he—— it was strange, indeed, but certainly the doing of the Lord—he directed him to Professor Stern, who gained his confidence, and had several conversations with him. Professor Stern sent him to me, and I spoke with him about the one thing needful. After a few days we sent him to Strasbourg, where Mr Hausmeister instructed him. But scarcely were his relatives apprised of his removal to Strasbourg when they sent his uncle, a wild, stormy man, who stirred up no small tumult among the Jews, and brought H—— back again to Carlsruhe. But H—— gave no rest; visited us as before, said he would become a Christian, and quoted the Bible in his defence. The Rabbi even came to argue with him—the Jews came to me asking me to have nothing to do with him—money was offered him—all in vain. One day H—— escapes, and goes to Strasbourg. His uncle brings him back a second time, he is beaten, and dragged away to a village in the neighbourhood. For four months we heard nothing from him. After this he came to me, and declared his intention of leaving his relations and embracing Christianity. But he could not execute his purpose, for his relatives had brought the case before the magistrate, and the following is the judgment of the Amtmann:—‘H—— must go back to his parents if

they command it; but he can do and believe what he likes: he may go to church, and attend meetings, and receive instruction from the pastor; and in case his relatives should treat him ill, he is at liberty to leave them.' So he returned to his parents six days ago. Pray for him; he is in a very interesting state of mind.

"One of the many incidents that happened to him I must tell you. I explained to him one day Isaiah liii. Immediately he ran to the Rabbi, asking him to explain the passage. The Rabbi said he could not do it just now, but would do it the next day. So the next day H—— went and found the Rabbi before the opened folios of the Talmud, and then the Rabbi gave the most original exegesis on the chapter. I have not heard any thing like it. He just put two dollars upon the table, and said, 'Take the money, and keep your peace in future.'

"The second young man is only seventeen years old: a Jewish teacher, who believes in Jesus, but has not courage to profess him, directed his attention to the Bible, and showed him how the prophets testified of Christ. Four days ago the young man visited Professor Stern, and made him acquainted with his secret. He visits me daily.—I know a good number of Jews here. They are not inclined to the truth, yet I have often opportunity of speaking to them about Christ.—Ever yours, &c.,

"PHILIPP SAPHIR."

To his father in Pesth he writes in the autumn of that year:—

"I read with great pain and sorrow that the work of the Lord is not progressing in my native city, and that poor souls reject the offer of salvation in Jesus

Christ, the promised Messiah. And we cannot but feel great heaviness of heart and sorrow in looking at those blinded men, kept by Satan from the truth. If we are living members of Christ, we must be sad to see Israel a shepherdless flock, walking astray in the blindness and hardness of their heart.

"But, dear father, nothing comes by chance. This stagnation is permitted by God, who intends to give us thereby some lesson. If we love God, this also will serve for good. It is a call for humiliation, a call to examine ourselves, and to take a retrospective view of our labour. Let us learn, then, our weakness, and give all the glory to God when a sinner is saved.

"Dear father, take Acts xx. 17-38 as your motto. You will labour cheerfully in God's kingdom, and proclaim the whole counsel of God to the children of this world, publicly and privately, in their streets and houses. How sweet is it to speak to our fellow-men of the salvation we have experienced ourselves, to invite them to taste how good and kind our Lord is! Unbelief makes many of my hours bitter and sad, when I think of my future calling. I fear I am too weak and unable to work in God's kingdom, but God comforts, and assures me that He will be strong in the weak. I believe firmly what he says. This passage of Holy Scripture, along with others, assures me that God has called me to work in his vineyard, and this is my most ardent desire."

These three letters are the only written record which is left us of this period. For some time he had discontinued his diary, and it was only in November 1844 that he recommenced it. His

chief reason, as stated by himself, was want of time, which was completely occupied with his studies; yet he writes:—

“I should have continued it, and I begin it again in God’s name, expecting a blessing from it; may it serve me as a looking-glass in which I may see myself; and may God keep me from all pride and haughtiness, and give me a truthful spirit! I was much struck with Philip Doddridge’s Remarks on Diaries. I will take his motto also for my own! ‘Wherewith shall a young man cleanse his way? by taking heed thereto according to thy word.’—(Ps. cxix. 9.)”

Taking a review of the last year, he writes:—

“I thought I had already reached the goal, but I went crooked paths. May God lead me right again!

“The greatest obstacle to my progress is my self-righteousness. How hard is it for a proud soul to believe that it is saved by grace! I fell deep. God permitted it, that I may rely upon nothing else but mercy. What separates me so often from communion with God and his Son Jesus Christ is a proud, loveless, impure heart. God is my refuge. If I did not hope in his deliverance, I would sink in the mire of sin.

“God, who wills not the death of the sinner, but that he turn from his wickedness and live, turn my heart to love him, and live after his commandments!

“21st November.—I praise God that I am still among the living, that my season of grace is prolonged! I sinned to-day by judging harshly of brother K——. Lord, show me the beam in mine

own eye! Next Sunday the Lord's Supper will be celebrated. To-morrow is preparation-day. God grant that every day be a day of humiliation, and prepare me for his feast!

"*Sunday*.—I have great pain that I am still so indifferent and inattentive during the preaching of God's word. Lord Jesus, thou knowest my grief, and hearest my sighs! Thou hast given me in thy grace to will, give me also to do. Oh! what ugly, bad thoughts and feelings overpower me sometimes, that I am quite deaf to Christ's entreaty, and give ear to the voice of the liar and tempter, especially during prayer. Satan knows my weakness, and when God's grace and Spirit call me to pray, he keeps me from holding communion with God by his evil suggestions. It is dreadful. Where will I find help? In Christ alone. He is able and willing to defend and help me, and will do it. Thy precious blood was shed, Thy holy body broken, for my eternal happiness!

"*2d December*.—Comfort me, Lord, with thy help. My bones are broken. Cleanse me with hyssop, and I shall be clean. I thank Thee that Thou hast chosen me, and given me the spirit of adoption. Carry on the good work which Thou hast begun in me. Leave it not as it is now."

A few days after this he writes down the following thoughts:—

"Wherein consists Christian meekness? In the still surrender of the heart to the Lord; in the broken self-will, in ceasing to resist, and in the inclination to be pleased with all that God wills, with the whole way of grace, the whole plan of salvation. . . .

"Sorrow for sin has three gradations. In the beginning it is mere sorrow on account of the consequences of sin; then when it becomes deeper, it is on account of the sins themselves; and at last we sorrow, because there is in us a fountain, a source of sin—our evil heart.

"*December 8.*—In the name of my Lord and Saviour, who has delivered me from the darkness which prevails among the children of Israel, and transplanted me into the kingdom of grace and light! At the commencement of this diary I resolved much, but I kept little. I knew it would be so. If I had exercised right faith, I would have said, I will surely keep my vow, yet not I, wretched worm, but thy strength, O Jesus, in me; but Thou, O Saviour, canst and wilt be glorified in me, and if Thou givest thy grace and Holy Spirit, I will be strong and walk in thy statutes. Thus I would have spoken, if I had had genuine faith; but instead, I had unbelief, and this coupled with a sad want of faithfulness. I am grieved at my fall, bitterly vexed, but I do not despair. Nor am I sorry at the discovery that I am unable to do any thing of myself—no, I will do nothing; Christ is to do all. I will surrender it all to Him, and not imagine that I must help and take half or three-fourths of His work of grace upon my shoulders; nor shall the devil succeed in making me melancholy and throwing over me that many-meshed net of pain, out of which I cannot escape.

"God says, 'Give me, my son, thy heart, and let thine eyes observe my ways.' Here am I, Lord; do take me as I am—a sinner above all sinners. Thou hast taught me, that as a righteous man I dare not and cannot come to thee—therefore I come

to thee with my sins, which are well known to thee. Receive and guide me according to thy goodness."

The same week he writes:—

"Studied Proverbs chaps. xvii., xviii. 'Through desire a man, having separated himself, seeketh and intermeddleth with all wisdom.' What a striking portrait of myself! I am such a would-be-strange man, never satisfied with others, and always confident of my own opinion. God break my self-will."

In December he became again ill, and from that time till his death, he lived, with but little interruption, a life of sickness and pain.

He thus speaks in his diary of his illness, and the reason why God sent it to him:—

"I thank thee, Father of mercies, that Thou hast given Jesus Christ for me, and that Thou commandest me to believe in him. Of so many of my poor brethren according to the flesh, Thou hast redeemed me, and hast received me into thy covenant of grace in baptism. How often have I broken the covenant I made then! This comforts me, that Thou, O Jesus, wast baptized in my stead, and wast anointed with the Holy Spirit without measure. Thy holy baptism sanctifies mine for eternity. I thank God for his chastisement; it is of love to prepare me for his kingdom, to purify me, to draw me to himself. I already thought God had forsaken me and cast me from his face as I deserved, but now God's Spirit shows me what Christ meant by sending me this illness: Leave sin, say farewell to it, and cleave to me. Give me, my son.

thy heart. My faithful God and Saviour does not see me filled with the Holy Spirit, does not see in me the fruits of righteousness abound; and the fruits of the flesh, which he sees in me, offend him and give him pain. Therefore He chastises me with this illness, because his will is to see his wish concerning me realized.

"I thank Thee from the bottom of my heart for this punishment, and but one thing now I request of Thee,—that Thy holy and good Spirit may effect in me Thy purpose; that Thy disciple may recover in body and soul; that this sickness may be unto life eternal.

"Lord Jesus, I hear thy Amen. If I die, I will see and praise thee. If I recover, the rest of my life will flow a stream of gratitude—spent in Thy service to the honour of Thy name."

TO THE REV. CHARLES SCHWARTZ, IN BERLIN.

"CARLSRUHE, 14th January 1845.

"MY DEAR FRIEND,—Since Christmas I have been on a bed of sickness. Now I learn how the Lord loves us. I can only thank God for this illness. How could the idea of murmuring ever cross me? did I not deserve death for my sins? God wishes that I should belong to him exclusively. Pray, then, with me, that such may be the effect of this affliction. I am very ill, weak and thin. I think I will go home to my Lord and Saviour. I look forward to my end with joy. If I recover, I go back to Pesth; I cannot think of continuing my studies. I am too weak; I will remain a teacher, and try to be of use in Hungary. Why is poor Hungary forgotten by you? Is there any country which stands so much in need of labourers?

"I read often the letters you wrote me from Constantinople. It happened just as you told. How much had the Lord to do with me, till I was nothing else but a poor helpless sinner.

"Hoping to hear soon from you, I am, &c.,
"PHILIPP SAPHIR."

TO THE SAME.

"*Jan. 4.*—Suffered much—no rest during the day, no end of suffering at night. I have learned to pray the sixth Psalm. I see I have sinned against God by not taking care enough of my body, which is also a temple of God. Pray for me, not only for my recovery, but also for the salvation of my soul."

TO THE SAME.

"*9th February 1845.*—I cannot write myself, being in bed and weak; my friend Mr B——, from Basle, is good enough to write for me. I cannot give you satisfactory accounts of my state. I am ill, though now and then I feel a little relief. The Word of God is my comfort and stay, and the promises of Him who is truth himself give peace to my soul."

During this month he became weaker, and suffered much pain.

"*Monday.*—Worse. God chastises me severely, but I can receive the chastisement without murmuring, through Christ. I know his Father-heart; he would rather give joy than chastisement.

"*Wednesday.*—Better to-day. God heals my body. Remember also my soul!"

A few days after this,—

"Worse again! Fainted during night. O Lord, how long! Come, deliver me!

"*Friday.*—Professor Stern was with me, according to James v. 14, 15, 'Is any sick among you? let him call for the elders of the church; let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.' This passage suggested to me to request a visit from him. He spoke to me very kindly, and asked me whether I had forgiveness of my sin and assurance of it, and whether I felt it always in my heart. I said, Yes. He said it was very easy to deceive oneself; that where forgiveness of sin is, there is joyfulness and peace, and in this, he added, I was often deficient. He spoke of the heat and light which a true Christian emits; he spoke of my sins; gloom, suspicion, an uncharitable spirit. He asked me whether I could die in joy should it please God to call me away. I said, Yes. He told me it was necessary to ask God's forgiveness for each particular sin, and remarked how despondency and sadness of heart originated in our concealing something from the Lord. Then he prayed with me fervently. It entered deeply into my soul. God will say Amen to it."

In the beginning of March he recovered so far that it was possible to think of his return home. He had finished his course with the exception of the last quarter, and he wished ardently to go to his parents and family, hoping to gain health and strength with them.

"9th March.—I praise God for having delivered me from this last illness, and for permitting me now to return to my native city. But before leaving this, I implore again God's forgiveness of all the sins I have committed here. Director Stern was with me and gave God thanks for my recovery. Sunday was a blessed day. I took leave of all my friends and brothers. My room was crowded. My dear pastor was with me too. They all wished me God's presence on my way home."

On Monday the 10th March 1845, he left Carlsruhe, and went to Stuttgart to meet two of his sisters on their way home from Kornthal. His friends there advised him to delay his journey on account of his weakness. He became ill again, and had to stay in Stuttgart till the 11th April.

TO HIS PARENTS IN PESTH.

"STUTTGART, 17th March 1845.

"DEAR PARENTS,—As I have told you about my severe suffering, I deem it my duty to inform you also about the state of my soul. You know I have been ill and poorly for fifteen weeks. The Saviour takes no other means of drawing me to himself but suffering, affliction, cross, chastisement, because my proud heart will not humble itself in good days.

"In Carlsruhe much has happened. There I suffered, experienced, learned much; there I was converted unto God. In Pesth I heard the glad tidings, received the gospel, believed in Christ. I felt great pain of sin and great joy in Christ, delighted in the Bible and prayer. But of a total

renewal and reformation of the inner man I had little experience at that time. I thought I had attained already. In Carlsruhe God taught me by faithful experience what *grace* is, what humility is, what it means to be a Christian. May my present affliction be blessed to my soul!

"I hope I will soon be able to continue my journey. I look forward with joy to our meeting.
—Yours, &c.,

"PHILIPP."

Diary.—"This is Good Friday. Three years ago I knew nothing of the atonement which Christians have, but of a Jom Kipur.* I fasted and tormented myself. My sins pressed heavily upon me. I wished to get rid of the burden. I prayed and wept in vain. I was, after all, still the old man with the old burden—no comfort, no forgiveness of sin. How different is it now, since God, in his great mercy, has brought me to see that Jesus Christ, the Son of God, the promised Messiah, died on that great Friday for me, in my stead, for my eternal happiness, on the cross! To-day I can sing: 'Through thy stripes I am healed.'

"Have I peace? Yes.

"What I could not attain by the law and my righteousness, has been given me in the righteousness of Christ's blood, in his infinite love to sinners.

"'Being justified through faith in Christ Jesus, I have peace with God.' I am a redeemed child of God.

"I thank thee, Lord, I praise thee on this day, on which such marvellous love was revealed.

"I thank Thee that Thou hast died for me and

* Jewish day of atonement.

delivered me from sin, and hast gained for me life eternal. O God, who hast taken me from among my poor blind brethren, turn the terrible curse which they called down upon themselves, turn it according to thy promise, that thy blood may come upon them and their children unto life eternal."

He left Stuttgardt the 11th April, and arrived at Pesth, after an absence of two years, in a very weak state, and unable to walk without pain.

CHAPTER IV.

GOD'S WAY NOT OUR WAY—THE SOCIETY—DISTRESS
OF MIND.

HE had been only a few weeks at Pesth when his illness assumed a more violent shape, and obliged him to keep his bed. He was extremely weak; the pain in his foot was at times very great; and thus, at the end of his studies, after having reached the point to which he had looked forward with such ardent desire and joyful anticipation, as the beginning of his labour in the kingdom of God, this painful affliction rendered him unable for the least exertion, and incapable of any activity.

"I can tell you nothing," he writes to Mr Schwartz, in May of that year, "about my future calling. Will God honour me by assigning me some little corner in His vineyard? will He give me the necessary health and strength to work? or is it His will that this illness, which has now afflicted me full four months, be a continued obstacle to my activity? I know it not. One thing I know;—I am downcast, without courage, sad, and afflicted, and would fain bid farewell to this world. But I don't know whether this is right. I can neither study nor write—not even go out into God's free nature: so I lie or sit the whole day, and can-

not move a step without crutches; but God be our confidence in distress."

And a few weeks after:—

"Excuse my bad writing. I am in bed. God has visited me in displeasure. To endure suffering,—this is now my calling, business, day's work. My soul pants after comfort; my body is full of pain. How dark are the ways of God! How he has put such a thorough end to all my plans! But I will keep quiet, and humble my heart. Perhaps God may restore me to health and vigour; and if not, He will bless these hours of suffering that they may effect His love-purposes."

In the month of July he felt considerably better, and could walk a little, although not without crutches and pain. But this was only a short interval of rest. He was soon again confined to his room; his suffering increased, and he had little prospect of being actively useful in his Master's service.

Through these protracted and severe trials his confidence in God never wavered; and though so many reasons combined to make him sad, yet, as he wrote to his brother,—

"The comfort from above is not wanting, and faithful is He who has called me. He shall do as He promised, and prove himself to me also the faithful and holy One. His rod is in a hand of love, and though painful, yet the joy which a heart feels, conscious of the love-intentions of the Father, surpasses the pain and sorrow; and because I know

by experience that a Christian under trial and suffering has gained the most beautiful standing-point from which to view God's glory, I have fallen in love with my faithful though wooden friends—my crutches. Yes, these crutches; for not only do they keep my feet from being swift to run into evil and from the path of the wicked, but they lead me into still solitude to praise God, to wait for Him, and receive strength from His grace. And He has taught my heart these two prayers: 'Against Thee, Thee only, have I sinned. I acknowledge my transgression, and my sin is ever before me;' and this, 'Forgive my sin, and turn me to thyself.' Yes, to cease from sin and to become holy—this is what He requires of me. What you can do for me is not merely to pity but to pray for me."

So passed the summer. As yet there was no hope of complete recovery, and he was obliged to wait quietly till God should enable him to work.

But his energetic nature could not endure idleness and inactivity. The furtherance of God's kingdom and the welfare of his countrymen continually occupied his mind, and in the autumn his thoughts formed themselves into a determinate and to him practicable form. He saw round him a vast amount of unbelief, infidelity, and indifference, and little life among the Christian population. A union of believers, especially of such as were in the strength and vigour of youth, for their mutual advancement in Christ, and to sow the good seed of truth in every possible way, chiefly among young men, with whom

they would naturally have much intercourse,—such seemed to him not only desirable and necessary, but the sphere of action best suited to his feeble state of health. The plan was rapidly matured, and on the 19th October 1845, Philip called together a meeting of Christian young men, and thus addressed them:—

“I have called you together to consider with you in what way we may best promote the kingdom of God among ourselves, our neighbours, and especially among young men. It is true, prayer and a holy, consistent walk are the most efficacious means of spreading the gospel. But I think a union of exertion and activity would, under God’s blessing, prove very useful. I propose, therefore, that the young men meet twice a-week for prayer, and reading, and mutual deliberation. If we begin in the name of our Saviour, and if we concentrate all our strength and energy to glorify the name of Jesus Christ among our fellow-men, God’s blessing will not be wanting.”

After this address, the Society was constituted with the following rules:—

“I. The Society shall be called ‘The Society of Young Men.’

“II. Its object is to propagate the kingdom of God, especially among young men. A subordinate object is to assist Christian brethren who may be in distress, and poor people who seek the truth.

“III. The means employed by the Society,—reading of the Word of God, prayer, and contributions of money or other gifts.

"IV. The Society shall meet three times a-week for reading the Scriptures and prayer.

"V. Only true Christians, whose real wish is that God's kingdom come and that his name be hallowed, and who have given evidence of this by their whole life, ought to be members of this Society. It is their duty to make good use of the talents entrusted to them, and to avail themselves of the acquaintance and intercourse they have with young men by speaking with them about their salvation; also let them try to bring young men to our meetings within the hearing of God's word, that so by the grace of God they may be converted.

"VI. Every Saturday shall be collected a weekly contribution.

"VII. Every year a report shall be read, and an account given of the finances of the Society."

At the same time a circular was sent to Christian friends in Pesth and Buda, in which a call was made for assistance and contributions, as there was much distress and poverty to be relieved.

Thus commenced this Society, which proved a blessing both to the Christians who were members of it, and also to others to whom it brought near the gospel.

This Christian activity gave Philipp great joy, and cheered him in his suffering. He continued to study, but was soon interrupted, as his physician ordered him to remove to the baths in Buda.

From this place he wrote to his brother:—

"BUDA, *March* 1846.

"God strengthens me on my bed of languish-

ing. I hope my sickness will not be unto death, but unto the glory of God. I entreat you all to remember me in your family prayers, for the prayer of faith saves the sick, and the Lord raises him up and forgives his sin. I have experienced the truth of these words. In 1843 I was ill. Mr Wingate and Mr Smith came to my bed, prayed with me, and I recovered. In December 1844 I was dangerously ill. The physician despaired of my life. I sent for Professor Stern to pray with me, and I felt the answer of the Lord, 'I have heard thy prayers.' But it pleases God to keep his chastising hand over me still."

Then, speaking of the state of his countrymen, he goes on:—

"I wish you to attend to the signs of the times. We live in a truly wonderful time. Now it is for us to ask, and watch, and pray. Unbelief comes forward with vehemence; but it is good that an open fight prepare itself between God's children and Satan's children. But now it is for us, as saved children of God, to let our light shine before men, and to have salt in ourselves. To every Christian is now offered a full opportunity of working in Christ's vineyard. The movements among Roman Catholics, Protestants, Heathens, and Jews, confused as they are, God will direct to his praise and glory. Especially pray for Israel. There is now but a shaking among the dry bones, but soon they will live when God puts his Spirit within them. Yes, Israel shall blossom and bud, and fill the face of the world with fruit."

The congregation to which he belonged was about

to celebrate the Lord's Supper. The holy sacraments were to him always precious means of grace, in the strict sense of the word. The hour of his baptism he remembered throughout his life as the hour in which he pledged himself to God's service, and in which God assured him of his grace and favour. It was thus he derived comfort and strength, encouragement and warning, from the remembrance of this sacrament.

The following meditation on the Lord's Supper will show how deeply he felt and realized the important meaning and spirit of the ordinance:—

“It is with great humility that I approach this evening my God, in the near prospect of sitting down at his table. Such mercy is too great for me to conceive. It is with difficulty that a sinner's heart can believe in such love, and yet it is so. The Holy One of Israel will unite himself to His bride, will betroth himself to her in His grace, give her His flesh which is meat indeed, and His blood which is drink indeed. Well, thy bride waits for thee, and calls to thee, ‘Come, my Bridegroom, my poverty and nakedness shall not keep me from flying into Thy arms.’ I rejoice and praise the Lord. To-morrow is His feast. I will greatly rejoice in the Lord; my soul shall be joyful in my God, for He hath clothed me with the garments of salvation; He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels. I thank God that his Son has left us such a precious memorial, and has instituted this holy sacrament,

which is to me a seal of the forgiveness of my sins, and of my close union with Christ. I thank Christ that His body was broken for me also, His blood shed for me. May His bitter suffering and death be unto me eternal life! Oh, how Christ loved me, and has given himself an offering to God—a true paschal Lamb! Greater love has no man than to lay down his life for his sheep.

“How thankful am I that Christ’s invitation is directed to me! He calls the poor in spirit, the wearied and heavy laden, the lame and the halt. Weary souls He will revive, afflicted hearts He will comfort. God calls all—all sinners; those who are of a broken and of a contrite heart: therefore, I also am called to go to the Water of Life—therefore I also, a sad and captive sinner, may go to the Bread of Life, and eat of it unto eternal life. True, I am miserable, but help will be given me; I am captive, He will free me; He will give beauty for ashes, and the oil of gladness for mourning.

“Before I go to the Lord’s altar, I will consider the great and holy end and use of this ordinance. Christ said on that evening, ‘Do this in remembrance of me.’ So the Lord’s Supper is a feast of commemoration, and as Israel was to remember at the Passover the great delivery from Egypt, so I will remember this day my sin, and the redemption that Christ has accomplished on the cross. The bread broken speaks of Christ’s broken body, broken for me; the wine, of the blood of Jesus shed for me. *We show forth the death of Christ.*

“But Christ adds, ‘Shed for the redemption of sins unto many; and the bread which I give is my body, which I will give for the life of the world.’ *So the Lord’s Supper is a feast of reconciliation unto life.*

“ ‘He that eateth me shall live by me.’ *So the Lord’s Supper is a feast of union with Christ.*

“He that eateth thy flesh and drinketh thy blood, abideth in Thee, and Thou in him. Thou art the vine, we are the branches. He that remaineth in thee bringeth forth much fruit. *I go to a feast of sanctification. It is a feast of union, not only with Christ, but also with Christ’s people.* Hence it is called Agape. ‘Therefore if thou bring thy gift unto the altar, and there remember that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.’ Walk in love, even as Christ likewise loved us, and gave himself a sacrifice for us. ‘For we being many are one bread and one body, for we are all partakers of that one bread.’

“It is said in God’s Word, ‘He that eateth and drinketh unworthily, is guilty of the body and blood of the Lord.’ The ordinance requires and strengthens holiness; it is a feast of sanctification. I live, yet not I, but Christ liveth in me. Follow peace and holiness, without which none shall see the Lord.

“Further, Christ says, ‘Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day.’ *So this sacrament is a feast of resurrection.*

“O Lord, I bless thee that Thou hast given us this feast of commemoration, reconciliation, union, brother-love, sanctification, and resurrection! May my soul keep this feast in all its meanings! May Thy death be continually before me! Forgive my sin, and free me from it. Grant that I be one with thee as Thou art with thy Father. Let my life be holy and blameless, and my end—life eternal.

"I go forward, then, in faith, hope, and confidence to be filled with the goods of thy salvation. Let me experience the quickening and comforting power of thy holy ordinance, so that being healed I may go forth and sin no more."

A few days after the communion Sunday he wrote in his diary:—

"I do not merely say I try to be a Christian, but I say I know it, and the Lord knows it. I am a Christian. How so? Christians are anointed with the Holy Spirit,—*already*. We have an unction from the Holy One. True, this unction is not yet complete, but goes on from day to day. Shall I say then, 'As I am anointed by degrees, I become a Christian by degrees?' No: this is false. If I get a master to-day whom I had not yesterday, and I am asked, 'Have you a teacher?' I say, 'Yes.' So if God has given me his Holy Spirit, I must not say I will get Him by degrees. It is quite a different question whether I have learnt all the Teacher is going to impart. God makes us his children by his grace, through the merit of Christ. Every Christian has this adoption,—I, as much as Moses, Paul, and Peter. It is God's gift. But the full appropriation of God's gift, the sanctification of the soul, is different in different individuals, and complete only in heaven. He that confuses the two is under the law, and will often feel the curse of the law, the wrath of the law. Yet many good Christians cannot get rid of the habit of measuring their state of grace by the history of every individual day,—'To-day I have read much in the Bible, and got sweet glimpses of the truth; I felt humbled

and moved, and had great liberty in prayer; to-day I overcame this temptation, repressed that desire.' Those who speak thus serve not for grace but for reward. A true child of grace measures not his state of salvation by the greater or smaller amount of faithfulness he has shown; he knows that his salvation is not founded on the growth of his holiness, but on that treasure of salvation which cannot be changed—in the blood and merit of Jesus Christ, which cannot increase or decrease. A child of God will seek God's throne, not merely to get strength against some temptation or advice in some difficulty. Nay, when the work of sanctification is most prosperous, he will seek the oftener to see God's grace in Christ the crucified. We are in a dangerous state if in good days we do not betake ourselves to the cross, to forget all *works* in seeing that *one* great work.

"Yes, a child of God is and remains a child of God in good days and evil days, in bright days and dark days, under lively and under dull feelings, in the storm and stress of temptation, yea, even in his fall. Winds, waves, mists, will not rob him of this faith,—I am a child of God."

Such joy in Christ, assurance of salvation, and lively consciousness of Jesus, and the power he had given him to become a child of God, was granted Philipp at this time. But it was only for a little. He was soon reminded that he had not yet attained, and was not yet perfect, that this was the place and time for struggle and combat, and that Christ is not formed in us without pains, and pangs,

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and conflicts. That this was his experience appears from his diary:—

“God’s hand is still over me, chastising me severely. I have been suffering now for two years. Oh, that I may sift and examine my heart now, and surrender it to Thee entirely! Sin still gnaws at my heart, and when I look into it, what an abyss of evil and corruption! It is three years now since God turned me to himself. I have fought against my sins, and have not overcome them. I have not resisted unto blood. Jesus, Thou hero of victory! Thou, who hast struggled for me in Gethsemane unto blood; help me to struggle, fight, resist, and conquer!

“I have experienced, ‘Let him that thinketh he standeth take heed lest he fall!’ What shall I do? Who shall deliver me from the body of this death? I have only come so far as this, and cannot yet add, ‘I thank God through Jesus Christ.’ I am afraid and sad.”

At this time he wrote a collection of Scripture passages, in which God’s hatred against sin, and the particular sins to which he felt himself most inclined, is expressed, and added:—

“May these declarations of God’s Word keep and guard me! I struggle against the sin that is in me. May God bless the means I use! When I awake, I say the Lord’s prayer, and read in Stark’s Prayer-book and Luther’s ‘Treasury.’ Then I read God’s Word, and commit a verse to memory, one which is particularly suitable to the state or suffering of my soul at the time. On this verse I think during the day and pray over it. May it keep me in the grace of God!”

That he remained in the same state of anxiety and doubt for about two months, is evident from questions written in his diary:—

“*1st August 1846.*—What is the index of our progress in sanctification? What is the cause if there is no progress at all, or if there is even a going backwards and falling into old sins? What is wanting to him who sins against the knowledge and light of Scripture? How is it that sin, which is thought to be mortified, revives at times with such violence that one has no strength against it? May a case like this not shake our faith in our regeneration?

“God says we will not be tempted above that which we can bear; but if I am tempted so strongly that I fall and cannot resist Satan, is this not a sign that God has not chosen me? If he had chosen me, he would also sanctify me. When I think of this, I must come to the conclusion that I cannot trust in any way to my past feelings and hopes, and that now again I must repent and turn unto the Lord.

“*Tuesday, 4th August.*—I spoke with Mr Smith on my state, and asked him the questions that trouble me. God comfort me and send me speedy deliverance, and draw me out of the mire of sin and misery!”

CHAPTER V.

THE TEACHER.

THE way in which it pleased God to comfort him was by permitting him to teach others the love of Jesus Christ. God heard his prayer, "Restore unto me the joy of thy salvation, uphold me with thy free Spirit, then will I teach transgressors thy way, and sinners shall be converted unto thee."

When he was lying on his bed of sickness, he thought whether he could not in any way promote the glory and the kingdom of Christ. Then the idea struck him that he might teach children at his bedside, and thus sow the good seed of truth.

*"Diary.—Sunday, 16th August.—*I spoke to-day to Mr Wingate about teaching children. I have long thought of it. May the Saviour give me strength to begin this work in His name! If it is His work it will be blessed; but I will give Him no rest till I know that the opening of this school is His work and affair. God grant me wisdom, perseverance, patience, and faith! How happy would I be if Christ intended to do any thing through me, poor, weak man! O may God make me a blessing on this bed of suffering and illness, and heal the bones which He has broken! Yea, I will take the cup of salvation, and call on the name of the Lord. I

will pay my vows unto the Lord now in the presence of all his people."

He began with one boy, the son of a widow, a converted Jewess. He writes:—

"August has been coming to me now for a few days, and I have made some observations in teaching him:—

"1. Love effects much more than severity; but both united still more.

"2. Punishment must be given, but only as a last refuge, and so that the child regards the punishment of the teacher not as the ultimate one, but is directed by it to consider the displeasure and punishment of the Saviour.

"3. To ask often privately such questions as these:—Do you pray every day? Do you love the Saviour? Do you know that you are a sinner? Such questions have often great effect. It is of much importance to represent to them, in a kind, affectionate way, the blessing that awaits them if they do their duty, and the curse if they neglect it.

"4. Laziness, disobedience, idleness are often more the fault of the parents and teachers than of the children themselves. A crooked, careless education from their parents makes the children as they are. Would that such parents saw that they are to blame, and that they bear a heavy responsibility. Instead of this, all the blame is laid on the poor child, and then follows scolding after scolding, hard words, and punishment. Then it is too late; the child has not been scolded equally throughout, never been exhorted to diligence and punctuality. It is quite natural that such children should think work

the hardest thing, and deem it a mighty effort to commit even a line to memory. They cry instantly, and are so annoyed that it is a heart-rending spectacle."

In the following letters, written about the same time, he narrates the origin of the school, and the difficulties he had to contend with.

TO THE REV. C. SCHWARTZ, BERLIN.

"DEAR FRIEND,—I never thought I would be ill for so many years. But who can say unto God, What doest thou? When I considered that my illness would probably be very long, I thought, Could you not do something during the time of probation for Him who did so much for you? So I thought of children and teaching them; and I began with one boy at my bedside. In a few days I had five, seven, ten; to-day, I have thirty children, about ten girls and the rest boys—a school, you see. We have books, and rooms, and forms, and boards. The disparity of age, &c., obliges me to make three classes; and for all the three there is only one teacher. I have taught them now for a month; and as Dr Keith and Mr Grant from Scotland passed through, they examined the children, to the great satisfaction of our friends."

TO THE REV. DR DUNCAN, EDINBURGH.

"PESTH, 23d October 1846.

"REVEREND SIR,—It is known to you that the Lord has visited me with bodily sickness. It will soon be two years since the Lord stretched out his

loving hand to purify, choose, and preserve me in the furnace of suffering and affliction, according to his mercy and loving-kindness. The Lord blessed me on my bed of sickness beyond all I could ask or think, and furnished me with power from above, according to his gracious promise.

“After long and painful suffering, the Lord afforded me a certain amount of health, and I soon felt compelled to put in execution my long-wished-for purpose of instructing little children. My first, and for some time my only, pupil was the adopted child of a Christian brother. I lay in bed; he sat at my side; and in this way I imparted instruction. The second day after, two Protestant boys were sent me by a dear sister, and on the same day my school received an addition in the persons of two Israelitish children. In fourteen or fifteen days, I had 23 children sitting before my bed,—14 Jewish and 9 Christian. I can scarcely describe my feelings as I commenced instruction.

“It was soon evident that the Bible lessons made an impression on the children. The boys and girls learned with such love and zeal, that I was able to hold an examination, to the satisfaction of some esteemed friends from Scotland and my pastors here. I must inform you that I never asked any of the parents to entrust their children to my care. Had I possessed the wish to do so, my lameness and crutches would have prevented me. The parents, as soon as they heard from others that I meant to give instruction to poor children gratis, sent their children to me. As my school increased, I was obliged to change my lodging for one more commodious. I was anxious to provide myself with the means necessary for carrying it on. These, with

the exception of some books from Germany, which I eagerly wait for, were speedily procured, and I was enabled to open the school with 52 children. There were 8 Protestants, 21 Jewish boys, and 23 Jewesses. I made a point of speaking personally with the parents, in order to ascertain whether the children had their approval when they came to me. I immediately drew their attention to the fact that I was no longer a Jew, but a Christian, who believed in Jesus as the Messiah that was already come, and that therefore my school was a Christian school. 'I teach,' said I, 'the evangelical doctrine as I find it revealed in the Word of God; and I teach the same whether my pupils be Jews or Christians. My chief object is to lead the children to reverence and love God; if you do not object to the doctrines of Christianity, I joyfully receive your children.' I was obliged to speak in this manner, as I easily foresaw that if I did not take this precaution I would be accused in the event of my encountering opposition from the hostility of the Jews. Two individuals only were intimidated by this public intimation of my sentiments, and withdrew; of whom one, a mother, returned with her children. Opportunity had thus been afforded me of commending Christ, though in much weakness. Satan, however, the enemy of all good, quickly appeared to fight against the cause of Christ. Too soon did he rouse himself, and set his servants to work.

"The Jews in Pesth were speedily informed that I had opened a school, and it became the topic of daily conversation. The Rabbi harangued publicly in the synagogue against the school, and, as I have been told, besought with tears the parents to withdraw their children from it, else the seeds of de-

struction would be sown in the hearts of their little ones. Immediately after, the chief elder of the synagogue summoned a council, and they deliberated together. Messengers were then dispatched, at the instance of the president, to visit the parents, and summon them to the council. One of the officials even entered my school, and pretended to wish his children enrolled as scholars, asking whether I would not, in addition, give a little Rashi and Gemara along with my religious instruction. 'I teach,' said I, taking up the Holy Scriptures, 'only what is contained in this book, the pure Word of God, without tradition. Rashi was a most learned man; but considered as a commentator on the Holy Scriptures, I not only do not admit him as my guide, but reject his expositions as falsehoods and perversions of the Bible—I teach what I believe; and, to be brief, I believe that Messiah is come, and that Jesus Christ is that Messiah.' He had now heard enough, and took his leave. A few days after this, instead of 53 I had only 22 scholars. The Rabbi used every means to induce the parents to remove their children from the school.

"A report was in circulation that all the children in the school would be baptized by me, and the result would be that all the Jews in Pesth would embrace Christianity. At the same time the Rabbi promised to admit the poor children gratis into the Jewish normal seminary. The Rabbi still farther promised he would personally superintend the normal school, and hold an examination quarterly; and finally he made a proposal of founding a school for the poor, which I understand will be speedily opened. These were the results of this memorable council of the Pesth synagogue of October 1846. Shall I

consider this a remarkable coincidence without design, or an evident imitation of what I was doing? I shall bless the Lord if the fame of my school was found in Israel a means of shaking the dry bones. Israel has had opportunity afforded them of coming in contact with the truth, and of coming to an open fight with it. I doubt not that many hearts now agitated with the struggle will yet be swayed by the truth. I do not fear that the original number of my pupils will not be completed again. Up till to-day six of them who have been withdrawn are sent back, and five others have been added.

"I could give you interesting examples of parents whose hearts the Lord has inclined to the truth, and of the love which the Jewish children have for the school: out of many I select one or two.

"A mother kept her child at home that she might avoid a Rabbinical summons; and then she brought it afterwards with great delight.

"A boy when he heard he could not be sent to the school again, began to weep bitterly.

"I have a little Jewess in the school, who will not be called any thing but a Christian. When a Jew told her the other day that Jesus was not God, she began to cry, and accused the unbeliever to her mother.

"Another mother refused to attend to the threats of the Rabbi, and sent her children as usual. She reads the Old and New Testament, prays earnestly, and has already been at chapel.

"I asked the children whether they read the Scriptures at home; who all answered, 'Yes,' except one little girl, who said, 'No.' I then said, 'Look! the Jewish children read the Scriptures, and you, a Christian, neglect God's Word.' The

little daughter of the mother of whom I have first spoken, said, 'The Bible should be read by every body, whether Jew or Christian.' I asked, 'Why?' 'Because it is a holy book. My mother reads it with my little brother to me every day; my brother does not attend well, but I hope to bring him to attend by and by. The Bible is a beautiful history,' said the little Jewess.

"I asked another Jewess whether she prayed to God; she said, 'Yes.' 'What is your prayer?' 'I repeat the little hymn we say at school.'

"The same little Jewish girl of whom we have spoken told her, 'This is not enough; we must pray out of our hearts.'

"A Jewess asked the Rabbi why they were now ready to give education gratis. 'Last year,' she said, 'I implored with tears that my family might receive instruction; it was refused. Must we learn to educate the poor from the Christians?'

"You see, from all I have stated, the Lord begins to draw Israel to himself. Pray along with us for the conversion of God's ancient, covenanted people. The Lord bless Zion, and establish the work of our hands; yea, the work of our hands may He establish."

He mentions some additional facts in a letter to Mr Schwartz:—

"A mother came with her daughter, and told me that the Rabbi had preached against me, and forbidden the parents to send their children. 'Is not this very bad?' 'No,' said I; 'he acts conscientiously, as his conviction commands him. He is a Jew, I am a Christian; he does not wish to see Jewish children attracted by Christianity.' 'Never

mind,' replied she; 'be so good as to receive my children into your school.'

"Yesterday, I met a Jewish girl who had been absent for two days. Being asked why she did not come, she answered, 'Our neighbour does not send her children any more to you, because they hear too much about Jesus, and she spoke with my mother that I might not be sent either, but I have asked her, and she has consented to let me go.' Next day the girl came to the school, and brought another child with her."

Under the date of November,* his diary contains some interesting particulars about the further working of the school:—

"The experiences we make are manifold. Not long ago a very bad case occurred, and as the boy was stubborn, and would not acknowledge his fault, I saw myself obliged, for the sake of the others, to exclude him from the school. I addressed the children solemnly, and they seemed to be impressed with what I said. Since that time the children are quiet, serious, and exceedingly attentive, especially during the hours of religious instruction. I must say that the Jewish children give me more satisfaction than the others. They put so many questions, almost always sensible ones, and sometimes with such deep meaning, that I am quite astonished. In my first class, consisting of children between

* Through the kind mediation of Messrs Wingate and Smith, Philipp at this time became connected with the Committee for Jewish Missions of the Free Church of Scotland, as teacher of the Pesth School, a connection in which he remained and laboured till his death.

the ages of five and nine years, I teach the catechism, which they like extremely, and answer very well. The other day I explained to them the work of redemption, and asked whether they had hope or certainty of going to heaven. Many lifted up their hand as an affirmative answer. One boy I noticed, among the most diligent and well-disposed, sitting with a sad face, and without lifting his hand.

“‘You have no hope of going to heaven?’ ‘No,’ he answered, with an anxious expression of face. I clasped my hands, and told him how terrible his answer was. ‘And why have you no hope?’ I continued. ‘Because I do not believe in the Messiah.’ Upon this I told him that he had given a very good answer, but an answer very sad for himself. So Benjamin (for this is the name of the little unbeliever) went home that evening. Next morning he came to me and said that now he believed on the Messiah; and his brother, a boy of twelve years, whose hope is in Jesus, informed me that Benjamin had said so to his parents.

“The same day I spoke with a girl, and asked her the same question, whether she had hope of going to heaven. She answered No, because she used to tell lies. I looked at her, but before I made any remark, a little girl said, ‘It is not because Julie told lies that she has no hope of going to heaven, but because she does not believe in the Messiah.’

“Another girl said she would be saved, because she prayed and did as God commanded. I tried to take from her this false ground, and reminded her among other things of some fault she committed not long ago. ‘I would not have done so,’

she replied, 'had it not been for my brother, who asked me.' 'So your brother is the cause of your doing wrong?' 'Yes, sir,' she said. 'No,' cried her neighbour, 'when we do wrong, it is because we have an evil heart.'

"K—— is a pious child. 'I will go to heaven,' she said, 'because I believe in Jesus Christ, who died for my sins.'

"A mother who sends three children to my school is instructed in Christianity by my father. She is very poor, but rich in her children. She has a child of three years which puts to shame us grown-up people. This little girl is obedient, and truly pious. She can scarcely speak, but in her childish way she said, 'At night, just when mamma is putting out the candle, I say, "Our Father, who art in heaven."' Her mother tells me that she kneels down every evening behind the stove to pray. One evening she fell asleep on her knees, and her first words next morning were, 'Mamma, I forgot to pray last night.' Her sister, a girl of twelve, is very serious. Her brother once struck her. 'I will not strike you back,' she said; 'now I dare not do so.'

"A little girl said to me, 'Before I came to your school, I prayed in Hebrew, and did not understand it; now I pray in German.'

"The parents are very much satisfied with their children, and say that they are more diligent and obedient since they came to me. They tell me that the children prepare to go to school as early as seven o'clock in the morning.

"One girl had been absent for a week, so I visited her parents, and saw that she was obliged to stay at home because her mother was ill. When

I left, the child ran after me, and as if for my comfort, she said, 'I have cried every day last week, because I could not go to your school, but I read the Bible, and pray at home every day.'

"At home the children read the Bible and pray; they speak about what they hear in the school, and thus bear witness to the truth, 'Out of the mouths of babes and sucklings hast thou ordained strength.' 'He will turn the hearts of the fathers unto their children.'

"It is beautiful to see these Jewish children assembled on Sunday. I have instituted a service for them exclusively. We commence and conclude with singing and prayer. I see earnest attention and devotion painted on their faces.

"R——, a very nice boy, transgressed a school-law to-day. I spoke very kindly with him. Afterwards I saw him weeping bitterly. 'Why do you cry?' I said. 'Because I have given such pain to God and you.' The same little fellow said on another occasion, 'When I awake at night, I think of heaven, and how beautiful it must be there, and then I wish I could be good.'

"It is singular that when I speak to the children about the suffering and death of Christ, they are always very anxious to hear about his resurrection. When I speak of Christ's death, they always put the same question, 'But did you not tell us that Christ is alive again, and now in heaven?' as if they felt that with the resurrection of Christ their hope stands or falls. 'If Christ be not risen, your faith is vain.'

"The Rabbi is again sending for the parents to warn them against my school. Madame S——, who was before so bitterly opposed to it, came to-day,

and brought her grandchildren. When asked by her Jewish friends why she allowed her grandchildren to attend, she answered, 'They are taught there very well.'

"To-day a Jewish girl asked, whether it was with God's consent that Christ became a man, and another asked why Christ became a man. I asked the former the same question, to see what would be her answer; after a little consideration, she replied, 'I cannot think of any other reason but that he had pity on us.'

"Eva said to my sister, 'I will become a Christian.' My sister remarked that her parents would not allow it. Said Eva, 'When I am old they cannot hinder me.'"

Philipp's attempt to teach a few children had thus succeeded beyond all expectation. A field of usefulness was opened to him; and he had the joy of seeing how that Saviour who said, "Suffer little children to come unto me," was attracting the hearts of many whom he taught. It is impossible to describe the delight and happiness which he felt in teaching these children. With the feeling that this was the calling and object of his life, he concentrated in it all his strength, energy, and mind; and while he became a blessing to others, his own heart was blessed, and the joy of God's salvation was restored to him.

His disposition particularly fitted him for the work of teaching. He was naturally very lively and playful; not only fond of children, but able and

willing to descend to their standing-point, and become a child to them. His hearty interest in them, his sympathy with them, and his youthful vivacity and cheerfulness, gained him the affection and love of his pupils. Added to this was a remarkable firmness of will, and that strictness and consistency which in a school is of such importance. There was also a healthy concentration and simplicity in his thought and speech. What he knew, and wished to communicate, he stated plainly, concisely, and directly. He was gifted, moreover, with a lively imagination, and apprehended facts not merely abstractly with his reason, but with the mind's eye, picturing them out to himself distinctly and vividly ; an important endowment for a teacher, as will be conceded by all who know the advantages of pictorial teaching. The accomplishments of music and drawing, which he possessed, were of great use to him ; and there remain a number of neat and careful drawings, and sketches illustrative of zoology, botany, and kindred subjects, prepared by him for the school. In the daily school work, singing formed a prominent part, not unjustly, nor without very good effects. For this practice he had the authority of Martin Luther, who calls music the glorious gift of God, than which, next to the Holy Scriptures, nothing is to be more praised and cultivated. But, above all, the chief excellency of his teaching consisted in his believing and acting

upon the principle, that to educate children is to train their hearts and minds to know and love God, and that this object is not only to be kept in view in the specific religious instruction, but to be remembered in every lesson that is taught.

Besides attending to the school, he took an active interest in the society of Christian young men which he had formed; and in his diaries are related many interviews he had with young men, chiefly Jews, who were brought into connection with the society, and of whom some embraced the truth. The address which he delivered on the anniversary of the Society (13th January, 1847) will show in what manner, and with what success this union endeavoured to spread the gospel.

“ ANNUAL REPORT OF THE CHRISTIAN YOUNG
MEN’S SOCIETY,

For the Year ending January 13, 1847.

“ ‘I will extol thee, my God, O King; and I will bless thy name for ever and ever.’ ‘The Lord hath done great things for us, whereof we are glad.’ ‘Lord, be merciful to me; heal my soul, for I have sinned against thee.’—(Ps. cxlv. 1, 2; cxxvi. 3; xli. 5.)

“ You may ask what connection is there between that exclamation of praise and joy which we have just uttered, on this our anniversary, with that prayer of anguish and repentance? Why a confession of sin on this day of gladness? Is this not a day of unmingled praise and thanksgiving?

“ Dear friends, may not, and ought not, a day

of thanksgiving be also a day of humiliation? When is it that we see our great insufficiency, our great slothfulness in God's work, our great sin, more clearly, than when we lift up our hearts in praise to God, and when we remember his love and long-suffering? Truly, God is good and friendly: throughout the whole year His undeserved favours abound, and He commits unto us continually talents to lend them out on usury; but how ungrateful have we been for such redeeming love, how have we wrapped our talents in a napkin, and regarded not the admonitions of God's Spirit!

"Can we send up prayers of thanksgiving to God, without crying with the publican, 'Lord, be merciful to us, sinners!' Yes, our day of joy is also a day of humiliation.

"It is with fear and shame, that on this the first anniversary, we come before you to give account of our Society; and we feel nothing more deeply than this prayer, 'Lord, enter not into judgment with us.' We have not laboured in God's work with the energy, the fire, the strength of youth."

After stating briefly the object of the Society, and the means employed by it, he proceeds to report on the past year:—

"We met every Sunday and Thursday to study the Bible. Every one present had the liberty of making remarks on the passage read, or of asking any question. We found this of great use, as the remark or question of a yet unenlightened brother afforded an opportunity for explaining the truths of salvation; and the interchange of thought was a source of edification and encouragement to the Christian members.

"Fourteen young men were connected with our Society. Many of them were also assisted by us in their temporal affairs. Most of them have left us without evidence of even the beginning of a saving change, yet we hope that the divine seed will spring up in some of their hearts, and bear fruit to everlasting life. In two of the young men we saw God's work begun. We praise God for this; it is His doing.

"A—— made a good beginning, but from fear of man he left us just at a time when we had most hope of his conversion.

"B—— received instruction and help for a long time. So long as he stood in need of our assistance he came, but when his prospects improved he returned to the husks of this earth.

"C—— showed great zeal; but it was soon evident that he came rather for the temporal benefits he received, and we thought it our duty to undeceive him. Then he left us.

"F—— seemed a candid, honest, amiable young man, and made a good beginning. He had to leave Pesth, but promised to return. We have not heard of him since.

"H—— gave us great joy; but now he does not hunger after righteousness as formerly. We commend him to your prayers.

"L—— and M—— are the two young men of whom we believe they have taken hold of the Saviour. One of them came from a German city, baptized but not converted. We so far gained his confidence that he communicated to us the history of his life, from which we saw sufficiently that he was not born again. Admonished by us to repent, and to examine himself in the light of the gospel,

he began to read the Bible and to pray. He was soon called away from us, and lives now in a city on the shores of the Baltic.

"The distribution of Bibles, Testaments, and Tracts, was a special object of our Society. We distributed four Bibles, eight Testaments, ten Psalm-books, seventy-five copies of Hollatz' 'Plan of Salvation,' and three hundred tracts.

"We must mention with gratitude the idea which originated with a Christian lady in Buda, to give tracts in commission to the street fruit-sellers. We imitated this, and thus a great number of tracts have been circulated. Clergy and laymen, rich and poor, cabmen and porters, bought for a farthing a little book which may be blessed to them unto life eternal.

"Our collections amounted to 200 florins (£20), our expenses to 120 florins (£12).

"In conclusion, we lift up our hearts in gratitude to God, and praise the merciful Father. May He overlook our sin, and prosper His work! But to you, dear brethren and sisters, we give our most hearty thanks for the love which you have shown us by your kind assistance, and remind you of the word of our Saviour, 'What you did to one of the least of these, you have done it unto me.'"

Meantime his school went on regularly, and the number of pupils increased. In his diary for February (1847), he remarks relative to it:—

"In the soul of the believer it often happens that a season of coldness and tempest is followed by a time of warmth and joy. So I see also in my pupils new life awakening after a season of death.

South winds and north winds succeed each other. It must be so long as we live on this earth with a body of sin and death. I noticed a considerable negligence and want of life in the three H——s. I spoke with them, and encouraged them to pray, and they tell me they do so daily.

“The following is a conversation between four children :—

“Netti asks me, ‘My mother believes in God, and you believe in Christ; are there, then, two Gods?’ L——, ‘I know what Netti means, that the Christians have one God and the Jews another.’ Upon this a girl of six years cried out, ‘No, this cannot be; if it be so, it is very bad for us.’

“B. L—— had not been in school for a month till to-day, when she returned, and told me the reason of her non-attendance was that her father forbade her, because he had heard the children were taught about Jesus. To this the child answered, ‘We are always taught from the Bible, and you, father, read the Bible yourself every evening.’

“There is a rumour that my school will be stopped, as the Jewish Congregation has taken steps against it. If it is God’s work, it will stand; if my own, let it go down.

- “16th February.—To-day a Jewish mother brought me her children, and said, ‘Madame S——’ (the grandmother formerly so hostile) ‘told me long ago about your school, but I could never think of sending my children to you. But the children gave me no rest, “Dear mother, sweet mother, let us go to Mr Saphir’s school,—they learn such pretty poems and hymns there.” You must know our neighbours’ children attend your school, and mine learned the hymns from them; and they

teased me so long that at last I promised to send them to you.' It was quite evident that the poor mother felt reluctance in so doing; the children drew her.

"*20th February.*—To-day I have forty-four pupils; nine Christians, thirty-five Jews. I am again told my school will be put down. Meantime I am happy. I hear that the children, when at home, sing hymns, and repeat gospel stories and verses. So we have little gospel-preachers and singers. Let these little ones speak about Christ. God despises not the praise of babes. . . .

"*26th February.*—Poor B—— was punished at home because she prayed. Her sister says, 'I pray silently, or in a very low tone.' Singular that this child, very obedient in every other respect, and with the advantages and good consequences of a sound education, says, 'Pray we must; we must obey God rather than men.'

"Julie asks Caroline, 'Whom do you love more, God the Father or the Son?' 'I love both equally; they are one.'

"I said to the children, 'There are only two commandments, Love to God and to our neighbour. It will be easy to keep only two?' Some children said, 'Yes;' others, 'No.' Rosi said, 'We cannot keep them, because we cannot love God with all our heart.' Said James, 'We can love God only if he puts faith into our heart.' Julie says to G——, 'How is Christ God? He was crucified, buried, and is now dead.' 'He lives,' answers G——, with great energy; 'He rose again from the dead; He is God.'"

Tuesday, the 23d March, was the first half-yearly

examination. The Protestant ministers of Pesth and Buda, and a great number of Christian friends, were present. All expressed their great satisfaction. He had holidays till the 20th April, but they brought him no rest ; for he was again attacked by pain in his foot, which confined him to his bed. In this state he writes with that cheerful spirit which did not leave him even in the hours of acute pain :—

“ I have not been out for a fortnight. I suffer still very much ; but I know God does not afflict me willingly. I am a cross-bearer not merely by necessity, and I bear it not because I cannot help it and must bear it, but as a mercy and privilege that he laid my way to Zion through a valley of crosses, humiliation, and affliction. I am happy for many reasons, but I will only mention one, the office in which God has placed me. Let me tell you I have to-day one hundred and six children ; thirty-seven boys, sixty-nine girls, and ninety-four of them Jewish, only twelve Christian. Our business should have been resumed on the 19th, but God was pleased to have it otherwise.

“ Our dear brother Neumann became suddenly ill ; to our great consternation, his illness turned out to be typhus fever. He is now near death. Imagine our distress and anxiety ! What shall we say to this ? God says—Believe. We answer—Lord, help our unbelief. This stroke has brought great confusion into our school affairs. I am ill, and stand here with 106 children in the street. I must learn again to fold my hands, and lift up heart and eyes unto the hills from whence God’s help comes.”

His friend continued dangerously ill for some days; he could not speak, nor hear, nor see. Rarely he could understand what his friends said to him. The physicians gave up all hope; but "where the help of man was in vain," Philipp writes on the 29th April, "the Spirit of God was mighty. Our dear brother is out of danger, and we hope he will recover."

"To-day the school begins. Lord, I am weak; be Thou my strength and help; give blessing and success."

He now gave a more systematic shape to the school. The pupils were arranged into classes; and as he was now assisted in the work by his sisters and two other teachers, he could carry out his plan with regularity.

TO MR SCHWARTZ, BERLIN.

"PESTH, *May* 1847.

"I am now very busy arranging, and improving old arrangements; getting up class-rooms, and drawing out lesson-plans. God helps me. I have cast my care upon Him and He favours my work. I must tell you, as a simple fact, that my school makes a great sensation among the Jews, and commands their respect. I have been perfectly passive and quiet; did not trumpet my school. They praise me; but I know too well to whom the praise is due, and who has done all this through an ignorant, miserable sinner."

CHAPTER VI.

THE MISSIONARY.

HE taught in his school with great success during the first part of summer ; but as his physician had advised him to go to a bathing-place in the north of Hungary, he left Pesth in June 1847.

He kept his diary during that time, and from the extracts it will be seen how he embraced every opportunity of speaking to his fellow-men about the interests of their soul ; that in every situation of life he felt it a necessity and delight to be about his Father's business :—

“ *Monday the 7th June* we left Pesth ; my parents to go to Berlin, I to go to Pösteny. We sailed up the Danube in the steamer Nador. It is disagreeable for the Christian to see around him such a number of worldlings sunk in godlessness. There is none righteous, nay, not one ; they have altogether departed, and ask not after God. This gives me such pain that the Lord of glory is so misunderstood and evil spoken of. A heart which has found grace does not feel at ease in such company. In such an atmosphere it is difficult to breathe and live. Then we experience the truth and reason of God's command, ‘ Depart from them, you are not of this world.’

"This pain in looking upon the God-forsaking world may be turned into a blessing to my soul. Is it not a picture of my former state? Does it not remind me of my pride and vanity, and all the idols I have worshipped? I must thank God for having translated me out of darkness into his marvellous light. May those around me be saved by Him who is stronger than Satan and his kingdom.

"We were in some danger at half-past 10 this morning, as we ran against a vessel. I went on deck to look at a boat which had overtaken us. The helmsman cried out. Nobody knew why; we saw nothing. 'Stop, stop,' he cried, 'a man has jumped into the river.' And so it was. Just behind me, quite close to me, a man had thrown himself into the Danube. He was brought up at last, but dead. I knew the person; he was a Roman Catholic priest. I had noticed him following me when I went on deck, throwing off his cloak. Alas! the devil is a murderer from the beginning.

"At 1 o'clock I arrived at Pressburg. I took Christian tracts with me, and went to the Jewish quarter, to visit the old companions with whom not many years ago I was drawing the same yoke. I told them what had happened since then; their astonishment was great, as also their grief and their indignation at my avowal of Christ. I had an opportunity of conversing with some Jewesses on religion.

"The first of these asked me immediately after my entering the room to tell her some news. The latest news, at least to *you*, that I have to tell you is, that the Messiah on whom you wait is come already. This struck like lightning. The poor

woman looked at me, as if pitying me, astonished and doubting. Then God opened my lips, and I spoke about his mercy in Christ, and what grace I had experienced. She saw that I was in earnest, but was quite astounded to hear a Jew speak in this manner. She was alarmed. At last she consoled herself by saying that I was mad. Oh! that there is such a curse on Israel; yet it was once the apple of God's eye, his darling.

"Then I asked her permission to see her daughters. I went up stairs, and after having announced myself as the man who lodged with them eight years ago, I began to tell them also my history. They listened attentively. 'Oh,' said one of them, 'I am very sorrow for you, we should not have allowed you to take such a step had you been living with us.' I began to explain to her my motives, and to tell her of a new birth, joy, and peace through Christ. When I took leave, they asked me to visit them again. I left them some tracts and went away. But while I had been speaking with the daughters, the mother had told her neighbours, 'Saphir has come again; he is baptized, and says the Messiah is come already.' So a crowd gathered. Some satisfied themselves by merely staring at the odd individual who said such things. One woman, however, began to speak to me. I saw in her face bitter hatred and anger. I am thankful I was able to speak with her in meekness and love. She called me hypocrite and apostate, and began to describe my deathbed hours, which would be terrible by the remorse I would then feel for having denied my faith. I waited till she had finished this violent oration, and then told her a few things about the love of Jesus, and asked her to turn to him.

I went away full of comfort, remembering the word of Christ, 'Blessed are you when men will revile you for my sake.'

"I was speaking to another Jewess on the coming of the Messiah, as promised by God to our fathers. She thought it a satisfactory answer, that as a woman she knew nothing, could not know any thing, ought not to know any thing, was not intended by God to know any thing. But although she professed so frankly her entire ignorance, she showed herself exceedingly learned and skilful in reviling and scolding me. Yet I made her listen to the truth.

"Another woman to whom I had given a Bible, asked me whether I was the author of the book,—a Jewess! one of that nation to whom pertaineth the glory and the covenants, and the giving of the law!

"Oh, Israel, how is thy eye covered with a veil, and thy heart also! Rend thy heart and not thy garments; turn to Him who alone can say a powerful Hepbata to thy closed eye and heart. Oh, I feel such an ardent desire to testify of the truth in this city, where I led such a godless life.

"I went to dine at a Jewish inn; I met there M——, whom I had seen in Pesth; I gave him some tracts, as also to the waiter and a gentleman with whom I had conversed during dinner.

"On the afternoon I visited another acquaintance, and distributed tracts.

"In the evening I met H——, an old college friend—a friend and companion in the days of folly and sin. We had not seen each other for five years, and were both happy to meet again. I told him of the riches of grace I had found since I last saw

him ; but it was foolishness to him. I spoke with him for a long time, and I compelled him to admit by degrees that he believed neither in revelation nor in the existence of a personal God. I was very anxious to show him that he was in error and danger. I am glad that he gave at least credit to my motives. 'I am astonished,' he said, 'to hear *you* speak thus.'

"In what a sad state are the Jews here ; some Pharisees, some Sadducees, freethinkers,—all sunk in the mire of materialism. I have rarely seen such strong, decided hatred of the gospel. But the Christians are to be blamed in part. In the first place, the Christians are not Christians. Then they hate and despise the Jews. This is shown in all things, great things and trifles. Speaking of places of amusement they say, 'Dogs and Jews not admitted.' We have become a reproach and a by-word.

"Such Phariseeism and sanctimoniousness as there is here may rarely be met with ; they strain gnats, and swallow camels. With an indescribable conscientiousness and scrupulosity they fulfil the ceremonial law and the precepts of the Talmud ; and with a dreadful want of principle and conscience, they live, buy and sell, oppressing and defrauding each other. One Jew watches the other, whether he observes the tradition ;—woe to him if he washes not his hands before meat ! and from fear of being observed, they become all hypocrites, deceiving themselves and their fellow-creatures. What are thought great sins with them ? To walk on Sabbath with a stick, and to take off your hat in a room.

"My friend H—— spent the night with me,

and in the morning accompanied me to the railway. I went first to Tyrnan. Five young Jews were my travelling companions. I spoke with them, and gave them Christian books to read. One, to whom I had given 'Simeon's Gospel contained in the Old Testament,' said, 'The author is right in many things.'

"The 10th June I arrived at Pösteny. It is most beautifully situated among mountains.

"13th June.—I spoke with the physician, and told him the history of my illness. He thinks my fall in Eberbach, during my holiday journey in 1843, is the cause of the evil. He gives me hope of recovery.

"To-day I sold Bibles, distributed tracts, gave Bibles and Christian books in commission to my landlord.

"15th June.—My landlord sold several of the books. I spoke with a good number of the people to-day. I had posted a bill at my door, advertising the sale of Bibles. A crowd of Jews stood before the door, reading the paper. One cried out, 'It is false; let us go away.' Some came in, and looked at the Bible. After a little, the person who advised them to go away returned, and came to my room. I spoke to him, and explained to him the reasons why we sold Bibles, and the necessity of believing in the Messiah. He looked cross and displeased, and said that we had falsified Scripture passages, and referred to a misprint in our Bible. I showed him that all errata had been corrected, and he was silenced. The other Jew then joined me, and told him he was mistaken; but he maintained stubbornly that there must be something wrong about these Bibles, else nobody would sell such fine copies

for two guilders. Some Jews bought books. I sat the whole afternoon before the door speaking with them. Some listened and went away again, but others were attracted by what I said; especially one, who entered into a long conversation with me, and asked questions which showed his interest in the matter, as why Christians keep not the law of Moses.

"Many here think money is their Messiah; others confess their ignorance and uncertainty in divine things, but think that they need not, and dare not, lift the veil of these mysteries.

"*16th June.*—To-day a Jew came to me, and said, 'I have read one of your books. In it you say that Joseph (meaning the Messiah) has come already. Take care; we in this part of the country will not put up with this. We will send you off, and your landlord too.' In the first place, I exculpated my poor landlord, as acting merely according to my commission, and then I said, 'And do you think that if you send me away, you have proved that Jesus is not the Messiah?' I told him that love was the sign of truth. He was pleased with this. He became kind, and said he would visit me again. Many come to me, look at my books; then say, 'Have you nothing else—no novels?'

"*17th June.*—To-day, Mr A——, a Jew, visited me again. He bought a book, and entered into a conversation. I could easily see that he had thought on religious subjects, and was anxious to know more. Those poor people cannot understand and comprehend what I mean and wish. Their ignorance of religious subjects is very great; of the Old Testament doctrines and promises they know nothing. If I speak about God's promise of a Messiah,

and a Messiah's work, they stare at me; and yet their pride keeps them from acknowledging their ignorance. Sometimes they think I am playing tricks upon them, and look quite amazed. I gave Mr A—— a concise way of the Old Testament Messianic doctrine, and showed him that Jesus of Nazareth was this Saviour. He brought forward that everlasting objection, that as we do not yet see lion and lamb living in peace together, the Messiah cannot have come.

"Christians have a heavy curse lying upon them. They are examples of unbelief to the Jews, not of faith. The Jews here say to me, 'Who believes or speaks as you do? Show us one single Christian here who believes what you believe!' Of course, the Jew cannot understand that, to be a true Christian, faith of the heart is necessary; but he thinks, if what I say were true, of course all Christians would believe and speak as I do. But he finds just the opposite is the case. He knows not of a single individual that says the same thing as I; so he is astonished, and imagines I am the only being in this wide world who has these ideas. I am a perfect oddity in his eyes—a phenomenon. I am asked, 'Well, what advantage does this faith of yours bring you?' Can I not tell them, Much advantage—my sins are forgiven, my heart is in peace, my soul strengthened to live a holy life?

"This evening I was visited by two young men. One of them, a schoolmaster, bought a Psalm-book, but wished for something else. I showed him tracts, but he said, 'These are not suitable to me; they are for Christians.' 'No, friend,' I said, 'they are for every being that has an immortal soul—Jew, Christian, Turk, or heathen. Indeed, permit me

to tell you, that though you think these little books are not written for you, *you* are just the very person for whom they are meant, and to whom they will be of use. See, this book is entitled "Regeneration." Our Saviour says, "Except a man be born again, he cannot see the kingdom of God." Do you know anything about this?' He was silent; and I said, 'Now, is not this little book just for *you*? You ought and must know about it; your eternal happiness depends upon it.' So I tried to show him how all the tracts were for him. He said he knew the Bible well enough. I told him, that not to know, but to believe and live believingly, would lead us to heaven. The other Jew seemed to feel very uncomfortable during my speech. What I said seemed to annoy and perplex him; he wanted to leave the room; but I asked him to stay, and spoke to him about repentance and faith. He remained silent. At last he broke out, 'Is there any other Jew besides you who says such things?' So I said, 'Look well at me now. Five years ago I was a Jew, who believed none of these things, and cared not about the Messiah; but to-day I am a true Jew, and pray to the God of Abraham, Isaac, and Jacob, who has revealed himself as Father, Son, and Holy Spirit. *I am a Jew, because I believe what Abraham believed.* You are not a Jew, although you have the name.'

"I am glad that my roomfellows heard all this. They have neither knowledge nor faith. Alas! the nominal Christians are godless and careless, and refuse to listen to all religious conversation.

"18th June.—The young man mentioned last visited me again to-day. I renewed the subject of our last conversation.

"19th June.—To-day is Sabbath (Saturday). To-day preaches the Rabbi in the village. Once a-year he visits the congregation, and favours them with a sermon. Well, to-day he spoke in strong terms against the reading of German books. To-day is Sabbath. Wherein consists the sanctification of this day among the Jews? It consisteth in three points—they wear a three-cornered hat, a blue frock coat, and velvet pantaloons. The Jews are the same during the week as to-day, only their dress is symbolical of a difference between the days.

"20th June.—Sunday; and so it happened as I expected. What I expected was, the Rabbi will preach a mighty sermon, and denounce me and my doings, and warn people from buying my Bibles. But I thought more than this. I thought, the day after this sermon the Jews will come to buy my Bibles. And so it happened; and the mighty sermon did not fail to do us good. I sold to-day four Bibles.

"Mr V—— spoke with me and said, 'Your Christ was a good, a learned, a divine man; but don't say he was God.' I showed him how he contradicted himself, and that Jesus, if he was a good man, must be God.

"Spoke this evening with a number of gentlemen in the garden; they all profess to believe in God, but know nothing of Christ.

"The Rabbi has issued a circular forbidding Jews to buy my books. My books and tracts lie in a shop here, and are much read."

He was thus disseminating the truth in this place. It was his delight to do good and to speak about Christ; it was no trouble to him; it came

spontaneously. Wherever he was, he sought anxiously to find an opportunity of telling those around him what was to him the life and treasure of his soul. "Ye are the light of the world. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house."

The baths had rather a weakening effect on him, and as yet there was not the least symptom of amelioration—rather the reverse. Notwithstanding this, he was cheerful and hoped in God.

"PÖSTENY, 11th July 1847.

"DEAR SISTERS,—I intend to go home on the 22d. By that time, I will have taken seventy-four baths. My dearest sisters, I must tell you I return exactly as poorly as I left you. It is said that the good effects of this bath show themselves sometimes months after the patient leaves the place. It has weakened me very much. I am very feeble and tired, and have pains in my head and chest; my foot is quite incapable of moving. The physician tells me to return next year. Well, I despair not. You know our hope is in Him who made heaven and earth. Give my love to all friends, especially to my dear school.—Your affectionate brother,
"PHILIPP."

TO HIS PARENTS, THEN IN BERLIN.

"PÖSTENY, 14th July 1847.

"Although I am much enfeebled by the baths, I have some hope that, in a few weeks, I will feel the good effects of this cure. This is frequently

the case, I am told. Be not too anxious about me. My life is in God's hand. Oh, let us rest with childlike simplicity on his bosom, and trust him fully. Without God's will, not a hair of our head can be hurt, neither can the cunning, and malice, and violence of men, touch us. My life lies in the hands of the Lifegiver and Saviour, our elder Brother and Lord. His love is so strong that many waters cannot overcome it. He keeps me during the day, and at night also his banner over me is love. Alas! we often grieve him by suspicious doubt and self-made cares. A faithful Saviour's heart is grieved by this. I thank God, that in his mercy he has enabled me to take these glorious and powerful words, 'Fear not, believe only,' as my chief stay. God keeps his own like the apple of his eye. This is my hope and joy.

"I have learned to say to God, with all my heart, Thy will be done! It is a great comfort that God knows what we need,—friendly days or sad days. They come not by chance, but as God wills. What is willed by God, who is love, let us will it too. Yes, whatever happens, let us find abundant consolation in Jesus Christ, in whom we are elected before the foundation of the world. When you pray for me, do not forget to thank God for my affliction. You know that illness and suffering may be sometimes better for us and our eternal happiness than joy and health. I am quite happy, should it please God to give me my crutches as companions to the grave. I am resigned. I will see in these, also, messengers of his fatherly love, that exhorts, punishes, comforts, and, above all things, saves.—Ever your affectionate son,

"PHILIPP."

CHAPTER VII.

ILLNESS—THE SCHOOL PROSPERS.

ON the 26th July, he returned to Pesth in the most miserable state, the sores in his foot inflamed, and his whole body was weak and suffering. He went for a fortnight to the country, but without any good effect; and when he came home, the physician considered an immediate operation necessary. He himself gives an account of it in a letter,* addressed to his parents and friends in Berlin.

"30th August (1847), 4 o'Clock, P.M.

"DEAR PARENTS, SISTER, and BROTHER,—I was very happy to receive your letter to-day. God is gracious; let us acknowledge his love and devote our lives to him. True, he sends us now and then bitter sufferings and trials; but there is sweetness in the bitterness of them,—they are thoughts of peace and love. My dearest parents, as long as I have known the Lord, I have known him as one who tries his elect children by sufferings. Since 1844, I have lain on a bed of illness and pain: he sits, and refines, and tries; and it has pleased him to heighten the trials to the very highest.

* This letter was written six hours after the operation.

“Saturday last, Dr I——, one of our most learned surgeons, visited me, and probed my wound—an operation accompanied by terrible pain. As the result of this operation, he declared it necessary to make two artificial apertures; he formed them each two and a-half inches deep, and wished to proceed immediately with the operation; but as I had fainted during the probing, he delayed it till to-day. Our good friends prayed for me in the church on Sunday. Mr Smith and Mr Wingate visited me and cheered me up. To-day, at 10 A.M., the painful operation took place. First, he cut into the foot at two different places, where the apertures end; then, to show me that he had succeeded in this, he put his probing-knife into the old wound, and drew it out at one of the newly-made apertures. I thought I had endured all. ‘Now,’ he said, ‘I shall cut through the part between the two apertures;’ and he did it. Surely, I thought, it is over. ‘Now,’ he said, ‘I will touch it with my finger, and examine the bone;’ and I felt the touch of his hand. Then the wound was dressed. . . . I suffer at this moment burning pains. I am told they will continue until the inflammation commences. For your comfort, let me tell you, the doctor assured me the bone was not affected. My dear parents, of one thing I can assure you from experience—man is able to suffer much.

“Pray for your suffering son, and commit all things to Him who cares for us.—Your affectionate and grateful son,

“PHILIPP.”

Friday, the 3d September, he writes in his Diary:—

"I suffer intense pain, but I have resolved not to say much about it. Let me suffer in silence and solitude till it pleases God to send me deliverance."

By degrees he recovered so far that he could walk.

"21st *September*.—God be thanked that I can walk again, and that I am allowed to resume teaching in my school. I have not taught in it now for four months.

"23d *September*.—My wounds are burned every day with caustic stone, and they heed not my howling. But it is better to burn here on earth than *there*. I wish I could bear the pain more patiently in those terrible moments. God has driven me into deep straits, but, thanks to Him, He is educating me for heaven. His ways are dark. So long as we are down here in this valley, it is impossible to have a clear view of God's plans or ways; but from the summit of the mountain we shall be able to see it all, and to see how, in every step and turn which God caused us to make, there was wisdom, blessing, and love."

On the 4th October his school reopened.

"When I visited the school after such a long separation," he writes in his diary, "I found it in a bad state. Oh, what pain and grief this gave me! May God help me, for I am very weak, and let me see the fruit of my labour. Many of the children are serious, others giddy and foolish. I am happy that they all love me, and that they feel, that notwithstanding my great strictness and severity, I love them dearly. They are as obedient as I can wish. A look is sufficient to keep forty children quiet. I do not teach them on Saturday.

On that day they come to me at nine o'clock, and I read with them the Bible ; these are lovely hours. They are encouraged to put questions on what they read, and their questions often show that they have thought of God's truth."

What he so anxiously desired and prayed for, that his work and labour among these children might be blessed, that they might be brought to Jesus the great friend of children, was granted to him more liberally than he expected. In November some important events took place in his school, which are thus narrated by himself in his diary:—

"Every Christian has to mourn that there are times in his life when the Lord hides his countenance of grace from him, and that often when he least expects it. Not seldom the love of Christ fills his heart, so that he is full of joy and delight; he feasts on the riches of God's wonderful gifts, he feels the nearness of his Saviour; and like a rejoicing, triumphant bride, he leans on Christ's bosom, listening to the words of eternal life which flow from his lips—and suddenly Jesus goes away, and the astonished bride is alone.

"Why is this? It must be of love, of mercy; it must be to make us humble, conscious of our dependence on God, of our utter nothingness. Every Christian stands in danger of forgetting that grace is free and unmerited, to ascribe praise and glory to himself and not to Him; we teachers stand in danger of this more than others.

"A heavy winter-sleep had sunk on the eyelids of teachers and pupils. I must acknowledge we were in such a state. What I felt when I saw my

school after four months' absence, I cannot describe. I was weak in body, distressed in soul. I saw the children were languid and stood in need of encouragement and warning, just as I stood in need of it. I spoke with them one by one, read with them God's Word, and prayed with them, and every word of warning I gave them I felt applied as much to myself as to them. So we confessed our sins together, teacher and pupils, and sought God's help.

"Suddenly a dear pious child fell sick. He was our great joy and comfort. Before his illness I had occasion to speak much about death and life, heaven and hell, about the necessity of being prepared for death. It was evident the children understood and felt the great importance of this conversation; their faces expressed deep interest, and their questions and remarks showed they were impressed with the solemn truths presented to them. This was Friday the 12th. I read and explained Luke vii. 12. Charles was then quite well and cheerful, and related in his peculiar but lovely way the resurrection of the young man of Nain.

"I dwelt particularly on the necessity of prayer for true faith in Jesus, that we may die in peace, if God calls us away. I showed them how death takes not only the old but the young men, even children, and sometimes suddenly, and I remarked how necessary it was to watch and pray and repent daily.

"Charles put some good questions to me during that hour, and it so happened that in the afternoon one of the teachers being ill, I supplied his place, and resumed the subject of the morning. Next day, Saturday the 13th, our dear Charles fell sick, and the Friday morning after six o'clock he died.

"He suffered much during his illness. When he could speak, he said to his mother, 'Pray and watch.' Then he called the servant girl and asked her to pray also. It was touching to see how his little brother John would not go to bed without asking his mother whether Charles would live till next day. Then he knelt down before the stove and prayed.

"The night before Charles' death, John (he is only seven years old) knelt down at his bedside and prayed, and Charles repeated it word for word. At half-past five in the morning, the last struggle commenced. His mother asked him several questions—he answered none; only when she mentioned the name of Jesus he opened his eyes widely, and this he did as often as the name was repeated.

"So this child of eight years died, believing in Him who will raise him one day from the grave. We have lost a young Christian, an obedient and diligent pupil. I mourned over him as a teacher and brother in Christ.

"I was just explaining Mark v. to the children when the father of Charles came in bringing the melancholy tidings. We were deeply affected. I saw in his death a call of God to us to seek him with greater diligence. I addressed the children; they showed great sympathy and cried bitterly. Then they asked me, Whether Charles was in heaven? I said Yes, referring to his life, to his sayings and doings, and showing how it proceeded from faith in Christ his Saviour. This comforted them.

"John his brother, a boy of seven years, was quite inconsolable in the beginning; he said, 'Charles is now with his Saviour; he laughs while I cry.' On Saturday the 20th we followed his re-

mains to the grave ; my school children went with us, and showed great sorrow. One little boy could scarcely leave the grave crying after his dear Charles. Charles was a quiet, gentle, and diligent child. He was very affectionate and modest. He knew the Saviour, and lived praying to him. Oh, that this death may have a lasting effect on teachers and scholars !

"17th December.—In the family of S—— the Word of God was never read ; now it is read not only by those of the children who attend my school, but also by the other three, and even by the parents. Eva must read it to her mother. Julie reads the Bible most diligently, and learns Psalms by heart. Johanna has changed very much for the better, and is more diligent. The two elder girls pray together ; the older children teach the younger ones at home. Eva asked Johanna whether she believed in Jesus ? ' Yes,' was the answer ; ' he is the Son of God.'

"I see a decided progress in the children.

"Nathan came to me to-day, asking me, ' Is it possible to believe in Jesus without being baptized ?'

"I.—' Yes. Baptism is only the outward confession that we believe Christ to be the Son of God. Only he is baptized who believes that Christ is come to save sinners. But do you know that there is a kind of baptism, without which we cannot believe ?'

"He.—' Yes ; we must be baptized with the Holy Spirit.'

"I.—' Yes, dear ; this baptism is most important. But tell me, why do you ask me the question ?'

"*He.*—'Christ says, before he ascended to heaven, "He that believeth and is baptized shall be saved." I am afraid if I am not baptized I will be lost.'

"*I.*—'You cannot think of being baptized now ; your parents will not allow it.'

"*He.*—'Christ has said we must leave father and mother and follow him.'

"Had the following conversation with little S——.

"*I.*—'Are you saved.'

"*He* (after a long pause).—'No.'

"*I.*—'Why not? How do you know this?'

"*He.*—'Because I do not believe.'

"*I.*—'Why do you not believe? How do you know that you have no faith?'

"When I asked him this, he burst into tears, and said that he could neither read the Bible at home nor pray ; that his parents punished him if they saw him reading or praying, and that if he prays when they are out of the house, his little brother tells it to his father when he comes home. I then told the poor child, that for this reason he ought not to say 'could not believe,' but that on the contrary this circumstance should strengthen his faith. I tried to comfort him and give him advice. I told him to come a little earlier to the school-room than the rest, that he might read there undisturbed, and so he does. Only one other child in that family loves Christ ; J—— is a pious good girl.

"I spoke a few days ago to B——, the little talebearer, and the child confessed that he told his parents when Nathan prayed with the other children, and that he disturbs them during their

reading ; but strangely, while telling me this he began to cry, and said, ' I also would like to believe, but I cannot ; when I begin to pray, I think I hear something, and then I cannot pray on. Some queer thing comes into my head. I do not know what it is, but I cannot pray.' I spoke to him about repentance and Christ.

"The youngest of his family believes and prays, but secretly ; he is afraid ; his mother forbade him to pray in the name of Jesus.

"I spoke with little Johanna. She said, ' Since the death of Charles I believe ; before that I never prayed. On the day of his death, I laid myself down and wished to fall asleep as usual without having prayed, but I heard Charles' voice telling me to pray. First I thought God would watch over me even if I did not pray. Then I did pray, and since then I pray every day and love Jesus.'

"I saw joy and peace beaming in her face.

"I generally advise the children to read the Bible and pray the prayers and hymns which they have learned. Hymns and written prayers are necessary in the beginning ; they may be discontinued afterwards.

"*29th December.*—Scarcely six weeks have elapsed since a dear pious child, Charles Z——, was taken from us, and now we mourn again over the death of another dear Christian child, Charles' brother, John. Since his brother's death, poor John found no pleasure, no joy. He went about sad and gloomy, and often when his parents thought he was playing with the other children, he was found kneeling before the stove, his hands folded and his eyes filled with tears. He followed Charles,

and now the two brothers are united round the great Shepherd and Friend of children.

"I believe that these dealings of God will be blessed to our hearts. Already I see in my school the lovely dawn of a bright day of Christian life.

"I have had many conversations with the children of late, and when I speak with them separately they speak very openly and frankly. I find that the parents of the children are more inclined to the truth, that the children themselves read and pray together and carry the truth wherever they go."

Thus ended the year. The care and solicitude with which he watched the progress and development of the children, who in such a wonderful way were committed to his training; the attention and diligence which he bestowed on their education; the joy which he felt on seeing a new divine life springing up in the hearts of many of them, and the anxiety with which he endeavoured to cherish and foster the tender plant,—made him forget, in some measure, the pain he then suffered, and helped him to bear the heavy affliction with which God had visited him. The only joyous gleam of light in those dark days of suffering was to see the love of Christ attracting and saving the children in whom he felt such a heart-interest.

But his sufferings were soon to increase, and the ensuing winter brought him days of severer pain, of deeper agony, both in body and soul, than he ever had before. It was in the end of January

1848 that these sufferings began. On the 13th of January he was still able to go out with the help of crutches. On that day the "Society of Christian Young Men" had its second annual meeting, at which he read the following report:—

SECOND ANNUAL REPORT OF THE CHRISTIAN YOUNG
MEN'S SOCIETY.

"What we felt last year on this occasion, that a day of thanksgiving is also a day of humiliation, and that the outburst of joy, 'I will extol thee, O God, my King!' may well and naturally be followed by the cry of anguish, sorrow, and repentance, 'Lord, be merciful to me a sinner!' we feel to-day likewise, and in a stronger degree than then.

"The object which our Society has in view, to bring the gospel to Israel, is one of the greatest difficulty, and we need not wonder that, even with the greatest, most faithful exertion, we, young Christians, are often disappointed. Last year we were visited by heavy afflictions. Our dear brother, the President of our Society, was on a deathbed, and already it seemed as if Death's icy hand would snatch him from us. Vain was the help of man! But where herb and plaster are of no avail, there helps the Lord who saved him from death. Let us praise God again that this, our brother, was sick unto death, but that God has had mercy on him. Then the Secretary was ill, and obliged to leave Pesth, and seek restoration to health at a bathing-place. And, finally, our Society had to experience sad disappointments.

"You see we have ample reason to confess be-

fore God old and new sins, and to hear the mighty earnest voice, 'Remember whence thou art fallen, and repent, lest I come and remove thy candlestick.' But think you we are to lose courage, and sink in the slough of melancholy and despondence. No! By no means. Let us arise, collect our strength, and pray unto God for the right hero-faith, the true youth-fire, so necessary in our work. We all know it, that the Cross-and-Repentance School is that only educational institute in God's kingdom, wherein he educates his children for heaven; and let us believe in humility that it is God's wise purpose to strengthen and steel our work of love among Israel through the fire of affliction, and that He will make us, through painful experiences, wiser, more faithful, and more zealous.

"Our Society became acquainted with nine young men. One of these was converted by the grace of God, has been baptized, and is now a member of our Society. The remaining came from more or less outward earthly motives; most of them have left us. May the shepherd-faithfulness of Christ bring them to the right path.

"A—— and B——, two young men, came to us for a long time. They received instruction, and also temporal aid. As long as A—— stood in want, he pretended to be alarmed about his soul; but when his prospects improved, he returned to the vanities of the world. In B—— we saw dissimulation; he also left us.

"C—— made a good beginning, but became vain, proud, and fell back.

"It is remarkable that the gospel, which is a message of peace, becomes terrible to impure souls who approach its light. Of this we have seen

many instances. If a man has come in contact with the Word of God, he leaves it not without change. If he rejects it, he is more distant from God than he ever was before."

If there was reason for grief and disappointment in this report, the continued success and prosperity of the school was sufficiently cheering and encouraging. The Rev. Mr König (who lived in Pesth during that winter) gives the following description of it* :—

"Accompany me to the premises of the school for a little, and look at these children, who are all of them grown up in poverty, and you will be astonished to see them so nicely and orderly dressed. Consider that they mostly grow up in unclean and filthy dwellings, and you will wonder to see them all so cleanly. Consider that it is quite proverbial of the Jews that their habits are irregular and disorderly, and you will say it is a great matter that the children are regular in their attendance and keep the school-time exactly. This is not the fruit of any exertions on the side of the parents, who might, perhaps, have been brought to value the education of their children. Again, it is most wonderful to hear these children speak such pure and good German, though their Jewish parents and all among whom they live speak the language most miserably. And when I look at the progress which the greater number of children have made in secular knowledge, we have much reason to be thankful that so much has been done in so short a time.

* Home and Foreign Missionary Record of the Free Church of Scotland, Feb. 1848.

"Last summer the school was almost broken up on account of the illness of the two principal teachers, and yet, from the present state of the children, I cannot say that the school has essentially suffered. At present there is an hour appointed on the Jewish Sabbath-day, when the children are taught to sing sacred music, and several boys have commenced to attend our public services. In the sewing-class, from 10 till 12 in the morning, the girls repeat psalms while they are sewing, or for a change sing a hymn.

"But most cheering it is to see what an influence both religious and secular instruction have exercised upon the souls of the children; and we are pretty sure that not only the presence of the Lord has been with the work, but that the Spirit has come down and made fruitful the barren field, upon which the seed has been sown in faith. You find in the school not only very pious children, and such as like to hear of their Saviour, but there are several who are really awakened and in a very hopeful state; and our Christian friends in Scotland would be astonished to hear out of the mouths of babes questions and answers and confessions, which show a serious meditating upon their own souls' necessities, and a tasting of the convincing as well as of the healing power of the Spirit.

"The method of dealing with the children individually, and praying with them in private, has proved very advantageous, and has been blessed to a very great extent; and though we ought to be careful to pronounce on what is in man, yet we have reason to believe that a few of the children are really born of the Spirit, and children of God."

Philipp was soon prevented from visiting the school; the state of his foot became worse, and a second operation was necessary. To the specific local pain was added general weakness, fever, and a painful cough.

The following reflections occur in his diary, dated 11th February:—

• “Since the 10th of January I have not been able to go to my school. I feel the irritation in my throat and cough; during the day I can bear it, but in the evening it increases much; besides, my head aches, and I am feverish. In the evening hours I feel dejected and would like to pray, but my mouth is shut; I cannot open it for pain; I can only sigh. My mouth is silent, but my poor broken heart cries out. I pray not for health or death, but that God may accomplish in me his gracious purposes. I say, as it pleases Him it will please me. But I feel more joy in thinking of death. I wait for it. My sins are placed before me, and I see that I am a wretched, and poor, and naked, and death-deserving sinner, but grace has come to me through Jesus Christ my Lord. I know my sins have brought on me these sufferings, but I know He will redeem me in his grace. I also will reach the goal.”

At the same time he writes to his relatives in Berlin:—

“It pleases God to cast me deeper and deeper into the pit of misery. In me the words of David are literally fulfilled: ‘I am weak; my bones are vexed; there is no soundness in my flesh, because

of thine anger; neither is there any rest in my bones, because of my sin. I am troubled; I am bowed down greatly; I go mourning all the day long.'

"I have had to undergo a second operation, and suffer intense pain in my foot. Besides this, I cough and have a pain in my throat, so that I cannot speak. But my greatest pain is that I am unable to teach my children.

"Yesterday my wound was probed, and I must expect a third operation. So 'deep calleth unto deep, all his waves and billows are gone over me.' I thought I was dying, and I thought I will not see again the wonders of the Lord in the land of the living; yes, it is all dark, my night is coming before the day is ended. His hand is heavy upon me, my eyes are faint, and my troubled soul can only sigh, 'Lord help me, how long!'

"Yet the help of the Lord must and will come soon or late—unto the righteous there ariseth light.
—Yours, &c.

"PHILIPP SAPHIR."

He expected a third operation, but instead of this, when the physician had probed the wound he gave the fatal news that the bone was affected, and that the complaint was incurable. The particulars are stated in his diary; in writing scarcely legible these words are added:—

"I know that only God knows what is in man, and that men are weak and frail. Let God's will be done. It is all good, holy, just, and wise."

This happened on Sunday the 21st February. The day after he wrote to Mr Schwartz:—

"It is singular that your kind letter reached me just yesterday. This is the Lord's doing; it brought me comfort and strength; for, a few minutes afterwards, the doctor told me the actual state of my disease, and then I read your lines again, and they were like balsam to me. The probing showed that the bone was affected and lay quite bare; I am, therefore, incurable. I am in a very weak and wretched state, but of good cheer. Now I know that God loves me. I have to suffer here, but there I will go free from all pain. In heaven I will know nothing of disease, and I would rather enter heaven as a cripple than with both feet be cast into hell. Yes, I praise God. It is possible that I may yet live for some time and do some good.—I am, &c.

"PHILIPP SAPHIR.

"*P. S.*—Although we ought to bear all things with courage and submission, yet I hope you will not show this to your wife and my brother. Perhaps things will improve a little."

He was confined to his room till spring. Even during this time he was not altogether inactive, but busied himself in making plans for the school, superintending it all the while, as much as his wretched state of health would permit. "I am extremely happy," he says, "to see the interest the children take in me: they visit me often and pray for me."

The return of the spring had a favourable influence on his health, and although the local pain had not decreased, yet by great exertion he recom-

menced the school, and to his intense delight had about one hundred and twenty children. As he wrote himself—

“The school goes on admirably, most of the children, nearly all, are Jews. My school has been noticed in the Pesth newspapers, and very favourably.”

CHAPTER VIII.

TROUBLE FROM WITHOUT—LAST ILLNESS—DEATH.

WHILE these cheering prospects were in some measure alleviating his sufferings, and while it seemed that many dark hours of future pain would be brightened by the increasing prosperity of the school, angry clouds were gathering from without, and threatening all these pleasant hopes and prospects.

In the midst of pain and suffering, he found joy and happiness in the work of teaching and training children; steadily, calmly the work progressed, and promised greater extensiveness. In the view that the latter part of his life was to be spent in quiet and blessed labours among the children, he felt comfort, gladness, and cheerfulness. But a new trial was to visit him from without—God sent gloomy times, wars, and terrors; and to himself intense pain and illness.

In the autumn of 1848 the calamitous Hungarian war broke out. It was, as Mr Saphir writes in a letter of that date, "a terrible time, not only every day but every hour brings us something new; thus we live in continual expectation, doubt, anxiety, fear, apprehension, and distress."

The following letters will show how he lived a life of faith and joy under sufferings the most acute, and in circumstances the most trying:—

TO REV. C. SCHWARTZ.

“PESTH, *November 1848.*

“DEAR BROTHER,—It is impossible for me to write much; the state of my health is most wretched. I have not told you what I have suffered of late, but I have suffered much. I was almost determined to proceed to Vienna to have my foot amputated. Now our country is in such a dreadful state, I am in constant excitement, and I feel what serious effect this anxiety has on my body.”

TO REV. ROBERT SMITH.

“PESTH, *November 1848.*

“MY DEAR AND BELOVED TEACHER IN THE LORD,—I cannot allow myself to be restrained any longer by the weakness of my diseased body from writing to you; for I see that I would have to wait long till, free from bodily suffering, I could write letters without effort and pain as easily as I was wont to do in my state of health. My present state, alas, is such that, humanly speaking, there is but little hope of recovery. My body becomes daily weaker and feebler. The sores in my foot are very large, and almost every part of my body is in an unhealthy condition. From sitting and lying so much, I am so weakened that I tremble in every limb when I attempt to walk. With difficulty I drag myself to and from the school, by which also I suffer much pain; and yet, beloved teacher, yet gladly,

yes with joy, do I go thither. The Lord knows that I speak the truth, for He can bear witness to it, that my unceasing prayer has been only this, that He would give me so much strength as to enable me to attend the school. Though it be amidst a thousand pains I shall be content to praise His name. I thank and bless God He has heard my prayer hitherto. Notwithstanding my misery and sin, my many grievous transgressions against Him who has been faithful to me; notwithstanding the diseased state of my body, notwithstanding the fearful storms without, He has not taken from me my sphere of usefulness, and causes His graces richly to abound. The hours of instruction are my hours of recreation, and impart comfort and joy to my heart. If I could, I would ever be among the children, for these hours are blessed hours to me."

After speaking of some difficulties he had experienced from the landlord of the school, for which, however, there was no redress to be had, he adds:—

" But we are the weaker part in this world. To suffer, to endure, to hope, to believe, and thereby to be inwardly happy, yes, right royally glad, that is our motto and watchword. When I get peace from the Lord, I sing and whistle often during great outward suffering, and I think I could leap too, were it not for the sore in my foot. The children often observe my condition from my suffering appearance, and from my voice at times scarcely audible on account of weakness; and their efforts to be quiet, and their attention as the consequence of it, cause me much joy. A look from me is

sufficient to keep them perfectly quiet—you would hear a pin drop. The hearts of the children are widely opened to receive the truth ; their diligence is great, and their attention unremitting. Often the good seed thus sown is shamefully trodden down by the very parents. The vices which prevail among the latter, lying, &c., often destroy what we build up. These are sad experiences, and it is difficult for the teacher to act with the right wisdom. I have fifty-seven children. I excluded not a few on account of irregularity. They are all Jewish children, all the fifty-seven. They sing most beautifully, and have learned already fifteen hymns. Every Saturday they have a singing lesson. The monitors are in full operation. The children come some time before the hour. Every division has its monitor to revise what has been learned. You see they work for themselves. They march out of school in military order, with officers and drummers, and I assure you the Austrian troops could not but admire my little soldiers. Pray for them and me. The danger is increasing.—With gratitude and affection, yours,

“ PHILIPP SAPHIR.”

TO REV. CHARLES SCHWARTZ, BERLIN.

“ PESTH, 16th February 1849.

“ I should have written you ere this, but really it is with the utmost difficulty that I can put pen to paper. Daily, hourly, I bear the cross, alas ! not with the patience which behoves me. You will be happy to hear that my school is prospering. I instruct three hours daily. The children sing extremely well, and are punctual and fond of their work.”

TO HIS BROTHER.

"PESTH, 21st February 1849.

"We are living in continual danger and uncertainty, and there is as yet no prospect of a conclusion of the war. Now we experience that war is a great calamity sent by God. Yes, our God has laid on us his mighty hand; but we wait for his help,—He will deliver us.

"My school continues. True, I can hardly go there; under burning pain, I drag myself to the school; but I am contented. Yes, dear brother, my only prayer is, 'Lord, leave me only this one thing, to teach these little ones, be it under a thousand pains.' To teach the children is my joy and comfort; so pray for me likewise, that God may deal mercifully with me. Sometimes it is utterly impossible for me to go to the children, then they come to me and I teach them lying in my bed. The number of pupils has decreased. Considering the stormy times in which we live, and the state our city is in, this is quite natural. I have now fifty-seven children, but I must tell you that I myself dismissed a great number on account of irregularity, want of order, and of punctuality in attendance. I had to be severe and consistent, in order to counteract evils so pernicious in a school, and I spoke very decidedly with the parents; so that now, though I have few, yet I have most punctual pupils. Indeed, the discipline of the school is very good. Every thing goes on punctually and exactly. They show great zeal, diligence, and affection for me. You would scarcely think, if you heard these children speak, that they are from the lowest classes, that they came to us quite wild. True, we have hard ground to work on, but the blessing comes

from God. On Sunday there is service for them. The girls sew and knit very cleverly. This week they are very happy. I have given clothes to some of them. There are very good children among them.—Your affectionate

“PHILLIP.”

For some months after this, his health rapidly gave way. His sufferings increased in number and intensity; and no doubt the state of suspense and danger in which the inhabitants of Pesth lived during the war, added greatly to the pain.

“Our Philipp,” writes his father, in April 1849, to his younger son, “is very poorly indeed. We all feel depressed. What we see around us fills us with deep sorrow, pity, and fear. All is in suspense. It is not only our danger that depresses us so much. Whoever has a human heart, must exclaim, ‘I returned and considered all the oppressions that are done under the sun, and beheld the tears of such as were oppressed, and they had no comfort; and on the side of their oppressors there was power—but they had no comforter.’”

“Twice we have been in the greatest danger, and dreaded the worst; God has delivered us. On the 28th March was the examination of Philipp’s school. Notwithstanding his extreme suffering at the time, his great weakness, especially the burning pain in his foot, we could not by any means restrain him, and he was conveyed to the school in a carriage, although with great trouble. He examined the children himself the whole forenoon. He then prayed with them, and sang many psalms and hymns. It was beautiful to hear them. Three

weeks before the examination, the children came daily to his room, and sat round his bed of suffering. He taught them with evident pleasure and joy; he examined them with the same cheerfulness and elasticity as if he were in perfect health. Oh that God would send him help, were it only for the little children's sake!"

In May, Pesth was bombarded.

"To escape death," writes Mr Saphir, "to which we in this part of the town were most exposed, we fled to a village about thirty miles from Pesth, and lived there in a miserable hut for seventeen days. We left all our things at home, so great was our terror, so unexpected was this catastrophe. But what increased our fear, and filled up our cup of suffering, was, that Philipp, in the most miserable condition, lay in bed without the power of moving his foot, and suffering pain, not only in his foot, but all over his body. Imagine, then, his state, and the fear that the least thing might cost us our life. At last we fled, after having lived a night in terror of death, and left the town under a shower of cannon balls, shells, and bombs. Your sister returned to Pesth to look after some things; but she fell into greater danger, and we heard nothing of her till we came back on the 23d. Philipp became much worse in Czegled: a violent cough, which no remedies could remove, deprived him of even ten minutes' sleep. This was the most dreadful situation we have been in—one miserable room for all of us, Philipp in agony, remedies useless. We are now here. Philipp is using baths; but the symptoms are more alarming than they ever were hitherto. Notwithstanding this, he wrote you yes-

terday with his own hand. You see we are in a furnace, but God keeps the meek of the earth.

"The school is prospering well, considering the times. We have sixty-two children. One of our boys, a child of twelve years, was killed by a bomb in his bed on that dreadful night of the 4th May. His bones were shattered to pieces, and collected afterwards with difficulty. Philipp taught as long as he could speak; now it is impossible."

The two notes referred to in this letter are as follows:—

TO HIS BROTHER.

"PESTH, 22d July 1849.

"DEAR, GOOD BROTHER,—Only a few words. God has laid me on a bed of sickness, from which I will not rise again. So, rejoice to know that I will be redeemed, freed from pain, *saved*—saved for ever! I will be with Christ. What joy and delight! I am ready to depart; I rejoice in God. Pray for me; ask also your friend —— to do it. My lungs are affected, as blood-spitting shows. My whole body is ruined. In heaven there will be no pain. I praise the Lamb slain for us. So, farewell."

"PESTH, 24th July 1849.

"DEAR BROTHER,—To my other afflictions this was added, that I lost the little money I had, as it was in Hungarian banknotes. I have no hope of recovery. Farewell; we will meet in heaven. Pray; read the Proverbs; leave not God; study to avoid all sin, public and private, great and small. God bless you."

In the same month he wrote to Mr Schwartz.

“ PESTH, 16th July 1849.

“ I am a little better to-day. If you would like to know my state exactly, read the 38th and 88th psalms. Let us be ready for the coming of Christ.”

TO HIS BROTHER.

“ PESTH, 22d July 1849.

“ MY DEAR BROTHER,—Your letters are a great comfort to me. My cough is not worse, but I still spit blood. Dear brother, I am perfectly contented, and ready to depart and be with Jesus. Rejoice in the Lord. What a prospect to be with Him for ever! I have found mercy in the blood of Christ. I am certain, through His blood, I will enter into joy everlasting.—Yours in Christ, “ P. S.”

TO MR SCHWARTZ.

“ PESTH, 24th July 1849.

“ My soul praises God. Hosannah to the Son of David; he redeems my soul, and comforts me morning and evening. I am happy; God has done great things for me. My body is decaying, but my inner man lives and grows. I am weak and miserable, scorched by the heat of affliction; but within I am strong in my God, and rich in Him who became poor for me. Heat takes away the dross, and prepares a transcendant joy. I wait patiently, and keep quiet under His hand. I do not dread to die; the death-Conqueror has taken away the sting of death. I long to be freed from the body of sin; I long after the house not made with hands, eternal in the heavens. I am not the least better, and the blood-spitting increases. My only joy now is the

Word of God : how sweet and precious it is to me ! what rich consolation does it bring me ! I read in it as often as I can, but I cannot read much at a time. Oh ! if I could only see you or Mr Smith, and speak to you about my soul ; it may soon be too late, for even now I can only whisper. Now to the object of this letter." And then he proceeds to a matter of business, explaining with his usual clearness and decision all circumstances and details.

Nine weeks later he wrote to Rev. Mr Smith :—

" DEAR AND BELOVED TEACHER IN THE LORD,—I cannot rest ; I must write you, though I can hardly do it. I am now lying on a bed, from which, humanly speaking, I will not rise again. It seems as if God is about to call me home ; so, come Lord Jesus, come ! a poor sinner waits for thee, to be received into the eternal mansions of peace. Oh ! had I only more repentance, more faith. Pray for me, that I may die a blessed death. I seek now the Saviour with tears, and delight in his Word ; but I departed from God, and it is with difficulty that I can find Him now. I can only sigh ; I cannot speak on account of my cough. But not only can I not speak ; I cannot eat, sleep, or walk, yet my soul is comforted, and I long to be in heaven.

" And now, my dear good teacher, I embrace you in spirit. Praise with me our Lord. God is my righteousness and strength. See, it is on this that I die with comfort : the blood of Jesus is my righteousness, and will save me from all my sins, and present me to the Father a pure bride. Hallelujah !"

His sufferings increased, till it pleased God to call him to himself on the 27th September 1849.

His father thus communicates the sad event to his younger son :—

“It has pleased Him who is Lord of life and death, and the true Father of all families on earth, who is holy in all His ways and righteous in all His doings, to call to himself our dear Philipp. After a painful and severe illness, which lay crushingly upon him from April to 27th September, he fell asleep on that day in the Lord. ‘Blessed are the dead who die in the Lord, from henceforth, yea, saith the Spirit, that they rest from their labours, and their works do follow them.’ What rich comfort do these words contain for us, especially in the case of our dear, never-to-be-forgotten Philipp. Yes, we saw his work of faith, his labour of love, his patience in hope. We were witnesses how he remained steadfast in faith to the end; how he loved unto the end and hoped to the end; and we are also certain, because we do believe that God’s promises are yea and amen, that he now wears the crown of life, and that God has set over many things him that was faithful over few things.

“I cannot possibly give you a full account of his last months. You know how he could walk only with great pain by the help of his crutches; how he fulfilled his duties as teacher in the school with great diligence and love; how it was his great delight to teach, to sing, and to pray with the children. He visited the school without intermission till about the middle of April, when one night a stunning pain seized him in his foot. It could not be removed, although several remedies were applied. He suffered intense pain for several days, then felt slight alleviation, but he could not leave

his bed or move his foot; the slightest motion or touch caused him burning pain. At this time the fatal bombardment took place. We were filled with anguish and terror; exposed to danger, he was in the most helpless condition. We could not think of fleeing. But he entreated us, by whatever means we could, to escape the deadly bombardment. We watched a night in fear of death; in the morning, amid a shower of shells, balls, and bombs, we fled to a village, Czegled. There we had to struggle with the greatest difficulties. Philipp suffered intensely, yet he was patient, even in good spirits, and cheerful; he was now attacked by a severe cough, which was so violent and obstinate, that he could not sleep for even ten minutes. In a wretched room of a peasant's cottage, Philipp being in such a miserable state, we spent seventeen painful days. At last we returned to Pesth, and the physicians ordered Philipp to go to Buda, and the baths there. After much trouble this was accomplished, but instead of bringing relief he became rather worse. He came home again, and that very same night, between eleven and twelve, a most alarming paroxysm seized him; and after a violent cough he discharged much blood, which filled both him and us with terror. We called for the physician; from his face I saw that there was no hope. Next morning Professor B—— told me privately that the patient was beyond recovery, and that his end was to be expected every day. This was the end of June, and from July begins the third stage of his illness,—an uninterrupted chain of fearful and varied suffering. He had not only pain in his foot but also in his chest, uninterrupted violent cough, sore throat, hot consumptive fever,

besides lying constantly on one spot, (he lay for thirteen weeks without moving), two open wounds were formed, then he had cramps in the stomach and diarrhoea. This was his state from July to the last of September. And, my dear son, hear and admire the strength of love, faith, and hope; Philipp thus afflicted and tormented, complained not, murmured not, but was quiet, and calm, and patient, under burning and stunning pain. The physicians could not understand how he was able to bear such suffering with so great patience and resignation.

“His inseparable companion was the Bible—in it his favourite book the Psalms. He prayed for many hours of the day secretly. Our family-worship was at his bedside. He comforted us all. ‘Be not sad,’ he said, ‘God helped me in Carlsruhe, he will help me again.’ When the pain became very violent, he used to whisper, ‘Lord Jesus, receive my spirit!’ At other times he rejoiced that he would be so soon with Christ.

“He remembered you, and read your last letter with evident joy to our friends. . . . He felt great desire to see some minister of Christ. The pastors of this city were all from home. He wrote to Mr Schwartz and to Mr Smith to come to him, and waited for them with the greatest longing, but in vain. To me he said often: ‘It is right and just in God to afflict me thus, for I am a sinner; I was a very great sinner, but I am happy; God comforts and strengthens me wonderfully. I have truly repented and turned to God.’

“During his illness he spoke with Jews who visited him about the kingdom of God. Only twice he was able to pray aloud, and then he said, ‘This

sickness is not unto death, but unto the glory of God.' When that passage in the book of Job (which he desired me to read the last evening of his life) was read, 'I know that my Redeemer liveth,' he smiled, and visibly was cheered up.

"A few days before his death, he arranged his books, and left each of his friends one, writing for every one three verses. I enclose you one of these little notes.*

"On the night previous to his death he was quite sleepless, and as he noticed his sister Elizabeth crying, he called, embraced, and kissed her: 'Why do you weep,' he said, 'look at me. I am a great deal better now. The Lord Jesus, our Saviour, is gracious, and of great mercy. Be of good cheer. Trust in him. Should we at any time have offended each other, we will be reconciled now for ever.'

"The last day of his life was less painful. About four o'clock P.M., he asked your mother to arrange his pillow, turned round, and lay quiet. I looked at him, and thought he was preparing for his last sleep. Two friends that were with me and I kneeled down and prayed, and I noticed that he heard us. When we arose from our knees, we found that he had ended his earthly, painful life.

"He lived in the Lord, he died in the Lord. This is now our comfort and support. You will mourn and be sad; it is right and natural, but moderate

* "TO MY DEAR BROTHER, NEUMANN.

"As a token of remembrance, I present you with 'Witsch on Sanctification.'

"For your consideration the following passages:—

- | | |
|--------------|------------------|
| I. Doctrine, | 1 Timothy. |
| II. Promise, | James i. 12. |
| III. Prayer, | Psalm xxvii. 4." |

your grief ; our Philipp, my dear and beloved son, and your faithful brother, is in heaven. We will see him again. This is a certainty, and very comforting it is.

“ On the 29th of September we consigned his remains to the grave ; a great number of people, Jews and Christians of different denominations, attended the funeral. Pastor Bauhofer delivered a suitable address. The school children, fifty in number, attended, and their tears were an eloquent expression of their love and sincere sorrow.

“ What we felt when we gave to the cold earth this dear son and brother, in the blossom of his years,* of strong, tried faith, of extensive knowledge, useful activity, and pure walk in all humility, obedience, and love, our hope, and joy, and glory, I cannot describe. ‘ The Lord has given, the Lord has taken away, His name be praised.’

“ Your affectionate father,

“ ALEX. S. ISRAEL SAPHIR.”

* He died at the age of twenty-six.

Note.—Since Philipp Saphir’s death, the school has continued steadily to increase. It is now (June 1852) attended by about 350 children, almost all of them belonging to Jewish families.

THE END.

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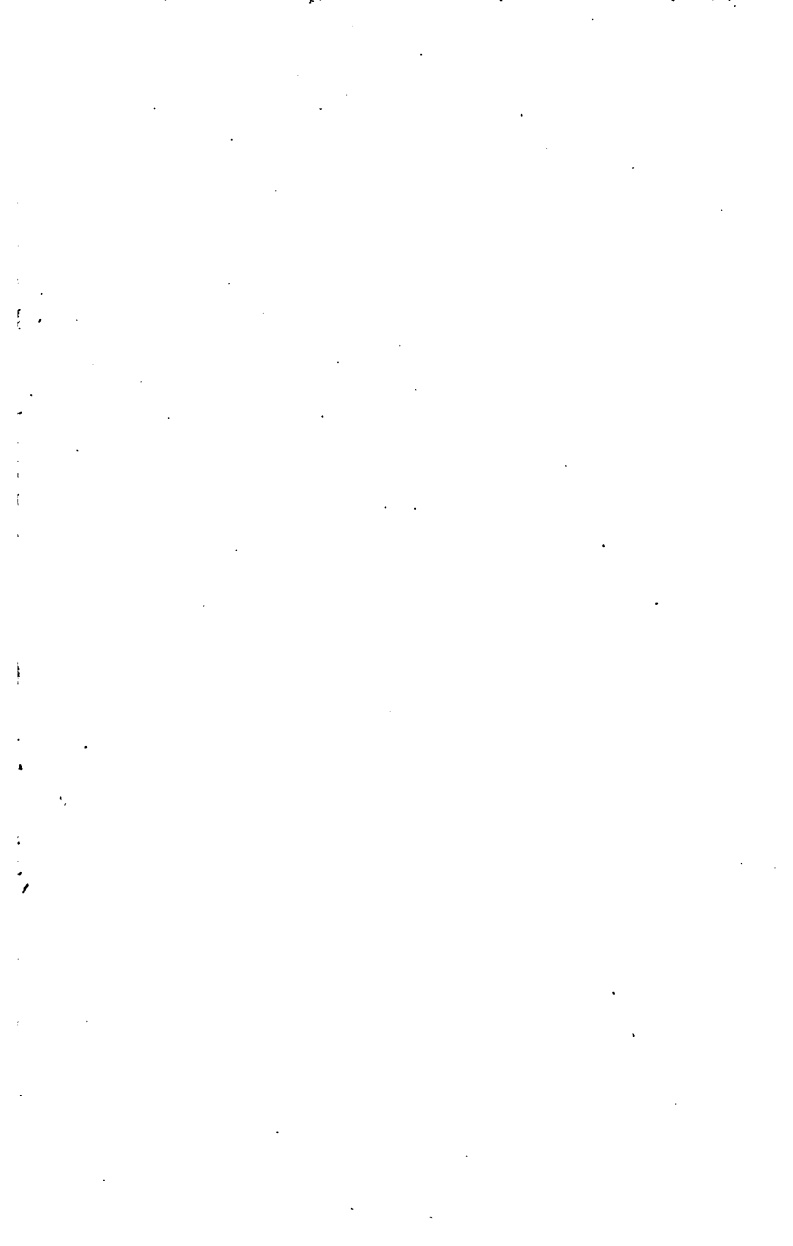
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